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Life. page 305.

Romans d'Aventures was begun in the second semester of the academic year 1899-1900 at the Johns Hopkins University.(1) After a course of Old French reading, which the writer attended, given by Dr. M. P. Brewer of the Romance Department teaching staff of the University, it was arranged that the subject of marriage ceremonies as represented in the Romans d'Aventures should serve as a basis of independent research for the writer with a view to work out therefrom a dissertation.(2)

(1) A list of these Romans d'aventures arranged chronologically ~~as regards~~ is given at the end of this work, together with a short account of the diffusion of the Romans d'Aventures and the poems resembling this class of literature.

(2) The reasons for the choice of the Romans d'aventures in the purposes of this work are set forth by Muchaland in Guillaume de Palerne, Paris, 1876 pp. I-III. and Hofmann and Muncker in Tanfrois, Halle, 1883, pp. IX - VII. Cf also Essic and Romance by W. P. Ker, London 1897, p. 312.

The investigations already made by others which border on the study now

projected, are as follows:

[redacted]

<u>mariage en France pendant le moyen-âge</u>. Edition and Du Méril. Paris 1861

This treatise relates largely to forms of religious celebration of marriages as practised in the various portions of France. There are data in this work interesting and manifold of Hindoo, Greek and Roman marriage rites but the treatment is of so general

[redacted]

In this extensive work of seven hundred and eighty pages quarto, the author devotes chapters IX, X and XI (pp. 341-451) to <u>le mariage du chevalier</u> and here he has woven his description of all the ceremonies involved, largely, from French epic poetry. The author informs us in discussing this subject, from [redacted] as his rather poetic reproduction of details; as in the preface he avows his purpose in writing is to be for the betterment of souls (!). The book is not technically a scientific treatise

sication but rather a survey of data intended for the general reader.

[redacted], Berlin 1894. (Wissenschaftliche Beilage zum Jahresbericht des Leibniz-Gymnasiums zu Berlin, Ostern 1894.)

The author of this monograph was detained, unfortunately, from further progress in his work, as he says, by the appearance of M. Gautier's work (5) His investigations, like those of Gautier, have to do only with folk-epic poetry and while his method of presentation shows clearness, his researches are abruptly curtailed. Another defect in this writer's work is the one-sidedness of opinion concerning the origin of forms of marriage celebration in French epic poetry. It is true that Germanic influence bore strongly upon Gallic manners and life at the time the two races met but Mr. Spingati seems to consider hardly at all the fact of Roman government in Gaul having several centuries precedence above that of the Germanic. It is not, therefore, safe for the author, to infer, as he does, that at the time [of the

(5) V. supra p. 2.

entrance of the Franks, and thereafter, the earlier civilization was suppressed by

the Germanic influence which became dominant for all time.

II. Origines du droit français, Jules Michelet, Paris, 1837.

This work, only supplementary to those already cited, deserves a place here despite the date of its publication. Its data afford an insight into the ritual forms employed for wedding ceremonies as used in the Church at the time of the Romans d'Aventures.

With the assurance, therefore, that a study of the elements of marriage celebration furnished by data gathered from the Romans d'Aventures would contribute in part to the works hitherto published, the writer spent four months of the summer of 1900 at the University of [illegible] of the [illegible] the poems forming in with this class to which the title Roman d'Aventures does not strictly belong (6) but which are nevertheless equally to the purpose. During the summer of 1901 the writer worked in France upon this dissertation.

(6) Cf. remarks on this subject infra, pp. 301 ff.

I Introduction

the compositions known as Romans d'aventures flourished in France from the last quarter of the twelfth to the last quarter of the thirteenth century (7). During this period, a large part of which was occupied by the reign

[illegible]

and ecclesiastic bodies of the jurisdiction of marriage. (8)

With the revival of law under Pepin and Charlemagne (751-814 A.D.) civil

(7) Professor F.M. Warren of Yale University states the period of excellence of the Romans d'aventures between 1190 and 1250 A.D. although, as he adds, Philippe de Beaumanoir wrote La Manekine and Blonde d'Oxford after the latter date. (Cf. Proceedings of the Modern Language Association at Baltimore, 1886 p. 147.) For the period at which the Romans d'aventures began cf. Paris, Manuel d'ancien Français Paris, 1888, pp 82-3 § 51 and Guessard, Anciens poètes de France, Paris 1860. p. II

(8) [illegible]

Introduction

The composite, known as the Romans d'aventures

which, of itself, the State and civil Judges must be incompetent.[9]

But subsequently, to the period in question, the Church so increased its authority at the expense of the State as to secure exemption, a legislation on marriage, independent of civil laws.[10] The Divine plan

[9] "Ut omnes homines Dei gratia, multas [illegible] habeant, sicut mobiles, quam [illegible] Concilia antiqua Gallica". Vol I. p. 32, Simond Paris, 1629

[10] On the relation of Church and State under Charlemagne, see, V. Alzog Christian History. Second period vol. I. p. 11 "Of Charlemagne's capitularies, or imperial laws, fully one half, may be set down as decrees with [illegible] relating [illegible] the spiritual power"

alone, this time was reached, when publicity of the marriage ceremony was definitely ordained at the fourth Lateran council (1215 A.D.) and the institution of banns was in con-

[illegible]

of the Church, possessed entire validity, though such a practice was frowned upon by the Church.(12)

(11) Conciliorum omnium generalium et provincialium collectio regia, Paris, 1644, vol. 28, p. 204:

[illegible]

et valuerit legitimum impedimentum obtenat.

(12) Cf. the medieval doggerel of the common people who rendered the maxim Consensus facit nuptias by: Boire, manger, coucher ensemble Est mariage, ce me semble. (v. Dardenne op. cit. p. 6.)

The reason of this validity was, first in both canon and civil law

the essence of marriage compact was consent of the parties directly concerned

in the contract. The civil law read: [illegible] non est matrimonium

and those who complied thereto could not be technically required in the Church (13)

Whatever may have been the letter of the law in the matter of solemnization of mar-

[illegible]

of a Church ceremony for nuptials on the ground that marriage was a sacrament,

[illegible] pro uxore concubinam habet, a communione non

repellendum [illegible] nisi unius mortalis [illegible]

contentus. Decision [illegible]

[illegible]

The general ecclesiastical principle as expressed in St. Isidore concerning the natur

[illegible] action of the Church regarding [illegible] cf. v. St. Isidore omnia opera

[illegible]

(~~ministre~~ ?)

A number of times this word (sacrament) is applied by Tertullian to the institution of marriage (15). St. Ambrose pronounces God the protector of the sacrament of marriage (16) and St. Jerome includes it among the seven sacraments. As the spiritual virtue of marriage grew more prominent notwithstanding the civil law tradition of consent (17), the union of man and woman among the [illegible] the Church came eventually to use as a religious rite without the sanction of which validity was questioned (?).

(15) Cf. Liber II, cap. 19 contra Marcionem; Liber V, cap. VIII.

(16) Cf. Liber IV, cap. [illegible] (where?) de Cursu.

(17) Cf. the statement: "Sacra etiam nunc invisitata mentibus cuncta legitimis consensu

[illegible]"

[illegible]

[illegible]"

[illegible], Paris, [illegible]

continuity with the previous six centuries to make the remarkable

moral revolution in validity of marriage by a declaration de praesenti

The recommendation of a church ceremony for marriage did not exist

there any obligation whatever on this matter until the Ordonnance

de Blois (1579 A.D.) It is not likely, to judge from the examples of mar-

riage ceremony in the Roman de Garin, that a church service

was enjoyed by other than royal or aristocratic personages who could

afford the expenditure involved in a public ceremony (20).

(19) The words of the priest, originally, were: Matrimonium per vos contractum, ego, Tam-

quam minister Dei, confirmo, ratifico et benedico in nomine Patris' etc. This for-

mula does not date prior to the 17th century; that used at the present time reads: Ego vos in

matrimonium conjungo etc, which arose from a confusion of the civil contract and

vol. II, cap. 2, cited in Beaudouin, op. cit., p. 41.

The ceremonies of marriage as they are to be found in the Romans d'Aventure which[1] represent the period of the Church's highest influence in the middle ages (1175 - 1350 A.D.), are the historical outgrowths of three distinct traditions; namely, the Latin, the Teutonic

[illegible]

elements had moulded the completed French ceremonies of the sponsalia, or contract of marriage, while to the third attached the functions of the matrimonium, or sacrament. These in turn (the sponsalia and matrimonium) represented the secular and spiritual régimes of marriage rites here. At the period of the Romans d'Aventure, entirely separate, theoretically, each with its own ceremonies. But, as has been already shown (p. 8 ?) the part played by the Church was sacramental in a dogmatic sense and we have only to watch

[illegible]

(21) Of the three forms of marriage common in Rome; namely, confarreatio coemptio usus just marriage above sanctioned. It was encouraged by the [illegible] Gallic custom of the husband's power over his wife and by Christianity, which upheld marital authority. The Germanic influence followed in the fifth century. V. Rosenswein op. cit. p. 79 and pp. 204-5.

to be convinced of the tendency toward change in character of the marriage celebration nearer the spiritual nature with which the Church ultimately imbued it (22). In fact it is owing to this gradual influence of religion that the sponsalia and matrimonium functions of marriage became merged from their separate importance which they held at the period of the 7th century [illegible] approximately, the mid-point of this long transition marks the era of the Romans d'aventures.

(22) "We now give the name betrothal to the wedding of our forefathers, having transferred the older name and greater importance of the desponsatio et dotatio to the traditio et sanctificatio or the giving away. The wedding was the civil contract, deriving its name from the vadia, pledges or securities that passed between the bridegroom and the parents, or guardians, of the bride. The giving away [illegible] the final completion of the [illegible] after the necessary arrangements had been concluded; and upon this conclusion - - - a priest was to be present in order to sanctify the legal union with the blessing of the Church." v. Robertson, Essays, London, 1878. p. 173.

(23) Cf Spiegel, op. cit: p 6.

The status of woman in the thirteenth and fourteenth centuries, as regards her marriage, was of a political character. In the Feudal régime, when at length the fief became hereditary, the difficulty of maintaining the fief in-tact arose when the successor to the possession was a minor or an unmarried woman. The patrimonial fief system vested a power in a father over his daughter similar in nature to the control of the pater familias in the Roman family. This is one particular in which is observable a return to Roman ideas of guardianship, as against the Germanic family system represented in early Feudalism. Another sign of Roman influence upon later Feudal law [illegible] parents equally as well as a birthright; it was this: that a daughter who married [illegible] had hitherto lived was compelled to renounce, by the very fact of her marriage, her share of the patrimony. [illegible]

as the man as possessed of the right of succession (1). The condition of woman before the law bettered slowly, only by slow degrees, however, and the most that can be said as a description of fact is that at the twelfth century marriage of noble women was a political matter conducted under [illegible] the same breath as he bestowed the regalia and chains of the fief-priests went with her, upon the man he had selected. (2)

What happened to [illegible] above, may be found (approximately the next five hundred years) elucidated in the Romans d'Aventures. The period represented by these romances shows woman, and of course only noble women are included in this connection, not so directly sub-

(1) [illegible] Such [illegible] depuis les Romains jusqu'à nos jours. Paris, 1744.

(2) Paris, P., Romans de la Table Ronde, v. I, p 15 ff. Paris, 1877.

[illegible] objections forcibly to marriages thrust upon them and destructive to them because of the motives prompting a superior to consummate these unions for his own material ends (3).

Remonstrances from women against [illegible] of their hands to vassals who had little or no interest in a marriage beyond the property which accrued from such a union, imply, from the frequency with which such instances occur in [illegible] emerging from the position where she had been regarded as a chattel and a subject of barter (4).

That a woman, in theory at least, had a right to accept or reject, at will, any proposition of marriage from early times (5) but under the Feudal regime she was the victim of a

(3) Cf. Nasières, L. Histoire de la société française au moyen âge Paris, 1882, p. 33.

(4) Cf. Comte de Poitiers, vv. 9687-9700; Fergus, vv. 215-222. Escanor, vv. 9310-14. La Chastelaine de St. Gille, vv. 219-225.

(5) Cf. Raoul de Cambrai, vv. 6184-91 and Gautier L. La Chevalerie Paris, 1884

system involving military and domestic elements at one and

[illegible] As [illegible] [{So — as is used in neg. clauses,]

ed [illegible] the authorizations obtained to marry women against their

will (6). Further, many documents are extant which show that

a father did not believe he had the power to marry his daugh-

[illegible]

[illegible]

where the woman is allowed to choose, a refusal of an intended hus-

band, when the offer has been made by some one whose power

need be, could apparently force her to a decision (8)

(6) [illegible] J. M. [illegible] *[illegible] inédites*, pp 150-1. Paris, 1843-4. (2 vols.)

(7) *Ibid*, vol. II, 151-2.

(8) *Comtesse de Ponthieu*, vv. 84-93. *Ille et Galeron* vv. 1430-38.

[illegible] p. 11.

In medieval literature following the initiative from the Romans d'Aventure which deal with the question of guardianship

I Instances where a father negotiates the marriage transaction on behalf of his children.

The examples under this rubric are eight in number; they exhibit the strongest, most binding relation of medieval family life namely the power of a parent over his children. His word made or unmade betrothals for his daughters and his control in such matters was paramount (9) On the other hand, a mother's concurrence in a suit or her disfavor of it were of but little moment compared to the wishes of a father since his voice alone was entreated the guardian and not the mother (10)

(9) Cf. Guillaume de Palerne, vv. 9287-92 and Roi Flore et la belle Jeanne, p. 15-17 also Le Mantelet, vv. 2055-70.

(10) Cf. L'Escanglé, vv. 2868-2901 where a mother wins her point by means of an

a mother who hears of a ~~marriage~~ about to be contracted by her husband for

[illegible] great an extreme that the engagement is cancelled and the injured par-

ty [illegible] recompensed generously (11). The wishes of the woman, for whom the mar-

riage is being arranged, are seldom respected or consulted (12). The re-

sort therefore to various forms of tricking by means of which the comic may

defeat their parents' plans (13). Instances, however, are given where the

woman is allowed to take her own way in the matter of choice of hus-

band, or to decide the question, whether she should remain single or

not (14). Such an example as that of a daughter compelled to marry her own

(11) Mervées Robins, forbidding mothers de son seigneur ami faire à vi jo-

dis espousé, Roi Flore et la belle Jehanne, p. 47.

(12) L'Atre perilleux, vv. 378-409. Jehan et Blonde, vv. 2229-34. Chevalier au II espees, vv. 4509-31.

(13) One comic escape disguised in boy-clothes, v Guillaume de Palerne, vv. 3058-75. Another couple of women run away in order to be with their lovers. Florimont et Floride, vv. 5600-4.

(14) The timidity with which Conain approaches his suit on the question of her marriage with Ille is a noticeable feature of the description, v. Ille et Galeron vv. 1430-36. Raoul de Cambrai, vv. 6832-7.

father, with the approval of his barons and the sanction of the Pope (indirectly

[illegible]

[illegible]

nation no grotesque to the ordinary manner from which it recoils.(15) Other ar-

rangements made for a marriage by a knight who wishes to extort money from

a wealthy bourgeois by taking the rich man's daughter to the Knight, an ignoble

woman of course) for a pecuniary compensation, present simply what is char-

acteristic of medieval marriages regarded as in the nature of a bargain, but the case

in question is too divergent in instance for consideration here, except to take

note of the father's arbitrary disposal of his daughter(16)

(15) Littérature française au moyen-âge pp 84, 211, Paris. G. Paris, 1889.

(16.) Jourdain de Blaivies, vv. 3487-3501. There are no accounts of marriage in the Romans

d'Aventures where the bourgeois are the principals, except this reference given above

and c. Jehan et Blonde, vv. 1114-25, [illegible]

II Instances where a brother, in lieu of a father, serves as guardian over the woman to be married:

This subdivision contains seven examples which show how the disposing of his sister in marriage, in feudal times the function of parental control was handed over to the eldest son in case the head of the family died. A motherless woman, therefore, who was an orphan, was at her brother's disposal in marriage since to him is transferred the mundium or charge of the woman by which right he could place her in the hands of whom he might think best fit. (17) It is naturally decisive of marrying her to a man who can preserve the fief

(17) The case of a brother's relation as guardian to his sister is however quite peculiar in Sita et Gideon, a romance which ushers in a period of seven generations covered by the Romans d'aventures. In the following pages (v. infra) is given the account of the stages of change of conditions through the course of this feudal period and its bearing upon the nature of women's dependence.

[illegible] prince husbands with his sisters hands. [illegible]

domains having expressed desire to marry her are angry with her brother because he has not acceded to the request of any one of them. This brother, at length, offers his sister to the man whose services have meant the protection of his lands and in return therefor the sister is offered to the warrior as a means of recompense. The ingratiating manner with which the brother approaches his sister on the subject of her marriage and the seeming deference paid to her wishes as she is about to choose a husband are explainable from the brother's material motives in her marriage and further, from the fact that his sister holds legally the right to reject any suitor from whatever authority they are presented to her(19) As demonstrative of this same material element surrounding marriage, a romance of a-

(19) It should be noted that Galeron has already before this refused the attentions of Rogelion nephew of a Breton lord: v. Ille et Galeron, vv 952-3.

(20) Ipomedon. 1185 A.D.

that twenty years earlier than the date of Ille et Galeron (1167 A.D) records a situation

in which the woman is given away in marriage by her brother to a Knight who was to

[illegible] receive the woman's hand in return for services which the Knight had rendered her brother.

About twenty years subsequent to this marriage agreement just cited one romance (21) re-

presents a brother of a young woman as ready to offer her in conjunction with some lands

to a Knight who has befriended the young woman's brother and whom the brother wishes

to reward with gifts for his assistance in peril, although the woman and lands are re-

served to the knight by her brother in the same breath it is to be noticed that this Knight

[illegible] and a

[illegible] nearly always took in that age. The time elapsing between the romance just mentioned and the next one (22)

(21) Enide comme de Poterne, S.A.T.F vol. 18. p. XXII. 1876.

(22) Tristan. 1200 A.D.

... given; the conditions of reception the woman concerned are here based on the ground of favors given and received; a knight requests a King for the hand of his sister in return for the protection by the 'knight of the King' other sister (23). This series of episodes which deal with the hand of a woman to be married and place her in the same level as the goods that go with her in a Wedding contract, as concluded in a Roman d'Aventures which stands at the opposite extreme in time from Isle et Galeron and dis-favors also this same character of barter in marriage agreement to be noticed throughout the period covered by the Romans d'Aventure. The poem just referred to (24) deals with a situation in which a brother reserves the privilege to marry a certain woman of his choice ... his own sister to the brother of the man from whom he has, in this way, ob-tained permission to marry the latter's sister without any regard for the young ... the matter of her choice of a husband for herself, the brother seeks

-ft. Crétien de Troyes v. 17020 the word guerredon (reward) is used in the text referring to the knight's recompense in the form of a wife.

(24) Cf. Jean de Nivelon, B.L.V.S. vol. CCXVI, p.9.

agreement to her marriage by uniting his own preference, and has, in leaving the

award made to him of the woman he desires as compensation for the sacri-

fice of his sister. Thus, it is seen that out of seven instances cited in

this present class, five of them reveal the tendency of dealing with woman

as an object by which to gain material ends, and a brother, in charge of his sis-

ter who is

the prerogative, incident to his position as representative of his father. It

is strange that the earliest examples of the Romance of adventures should pre-

sent [illegible] to this writer, and apparently, leaving to her decision a question which,

if disposed of negatively by her, would have forced him to evade her receipt the

match he had arranged, whether she willed it or not (24)

(24) The general character of the romance of Yder et Guiron, is so original that it reads

like a work of much later times; the condition of woman seems here more independent

must be remembered here that Guiron was superior in rank to Yder. v. v. 1547.

II

The contract of marriage as expressed in Feudal conditions briefly.

This second division, in so far as it concerns itself with the guardianship of a marriageable woman explains the nature of the power exercised over her by a seigneur, or a superior or a body of barons in council representing the advisory staff of a king. (24) Examination of this power over a woman and the necessarily arbitrary character which it possessed are given like records to explain the political quality of this guardianship in the Feudal period. (25)

[illegible] of

matter in marriage and the position in control by the superior of the father of this same woman

[illegible] (26) [illegible]

in question, as nothing to allow his daughter her own free way in the matter of marriage and to marry a [man simply]

1. Custom de Paris, vv. 64-68-73 L'Ancienne, vv. 2258-90. Nouvelle Coutume, vv. 4325-36
micro-chambray vv. 10278-84 and Ancient Coast vv 7704-743 both Coutumes de Beauvais)
2. [illegible] vv. 5794-5801. (S.A.T. F. vol. 53, 1882 p. IX)

wanted him. But when her father's suspicion makes him to appear before

[illegible] (on his way to his wedding by the King) she is suddenly forced

sold to one of the King's faithless vassals and wedded to him entirely

against her wish. (28). King Arthur is so provoked as Ingerne when a

father, beseeching him for the return of his daughter, is told that the

King no longer holds the woman in his lawful control (29) but has

granted her to a vassal to marry (30). The influence of the barons of a

[illegible] court [illegible] to

to choice of a woman by the King. In the romance of Guillaume de Dole, the

[illegible] king's council of barons concerning the marriage

(28) Recueil de Caylus, vol. 6, p. 32-7.

(29) The word employed for 'control' is baillie; for its significance in this connection

cf. Gautier, Epopées [illegible], vol. 3, p. 70-7°.

(30) cf. Flamenca et Flamenca, vol. 2, p. 194-19[illegible]

of himself with a young woman, the Master of Boys, and regards it as

as his 'lords and masters', who will confer or withhold the favors or wishes

of them. (31) The barons of a realm also took any emergency arising from sud-

den death to a king and exercised a military jurisdiction over the children or

wife of the deceased in order to prevent disruption of power. One case, cited from

the Romance of Florimont et Floriete, gives an example of a woman left in possession

of the throne, all at once, and her remarriage, supported by the barons, forcing her

to marry. In order to remain a widow, she must at first flee for a time and

keep out of her barons' way. Thus, then, in general, the one desiderative in all

the circumstances of guardianship was either to secure a man for a woman

in marriage, who could lead an army in war and maintain territory intact

during the intervals of peace, or to obtain by the marriage of a woman a means

(31) Cf. Guillaume de Dole, vv 5125-30. In this case the request was granted unanimous-

ly and all went well. But, at times, a king had to present his nurse with his barons be-

fore they could be dealt with; v. Escanglès, vv. 2131 et sqq.

of requital to a friend for some favor. (32). The next subdivision of guardianship is hardly worth a place in the analysis of examples two [illegible] a suit proposed either by her husband for their daughter or made [illegible] (33) But this opposition was [illegible] as a woman could not [illegible] inherent right of mundium. There is also in the Romans d'Aventures the traditional mother-in-law animosity, when a marriage has [illegible] has been found; not heedful of his parents preference but contrary to her desire not to marry again, he compelled her to become the wife of

(33) Cf. Ipomedon vv. 907-15. L'Atre périlleux, vv. 3775-82. There are times when a mother is vested with the responsibility of a kingdom and her actions comport with her station in determining a match for her daughter by an agreement with a suitable man. v. Sone de Nausay vv. 7967-74.

(34). Cf. La Manekine vv 2069-2094.

[illegible]

away, whether she willed it or not — as the verse in question reads (35).

Less often, as compared with the *Chansons de Geste*, are there instances of open

[illegible]

the disposal of a daughter's hand. No such scenes occur as are found in several

[illegible] the epic poems (36). But on the contrary, [illegible]

[illegible]

promise made to a vassal, of a woman's hand in marriage (37). The crude ar-

bitrariness of the epic period was passed, but its influence in history, like its

influence in romance, remained but in a far less severe form. The first age, the

epic life, was stamped by turbulence; the second age, by serenity which was traditional

and which yielded gradually to the growing influence of the Church and its adoration of

the Mother of Christ. The amelioration of woman's domestic and political status dates from this.

(35) *Chevalier à l'Epée*, v. 1792 5; *ou vouloit elle ou non*.

(36) *Garin le Loherain*, vv. 2089 - 2130.

(37) *Guillaume de Dole*, vv. 3041 - 3058.

The Romances

The role of the [illegible], the function of the *peonzeltà* to that of *machinamentum* has been noticed in the introduction to this study.(1) The narrations in the *Romans d'aventures* dealing with engagements usually state that an agreement to marry occurs between a man and a woman who are privately together, or, in case they [illegible] to the woman in present words. If, as some [illegible] represents the woman as either struggling against her impulse [illegible] proposal or else, she is described as being ashamed and slight by the man for her impropriety.(3)

[illegible]

[illegible] 27-32 where a knight who had refused a woman's proposal [illegible]

A lover, in one example, wears his lady's sleeve and rides [illegible] to keep the [illegible] knights (8). The exchange of rings and the solemnizing of a betrothal by a kiss are viewed with the horror described in the Romans d'Aventure [illegible]. The means are worthy of notice here. In an early poem whose date has not been fixed (10) but which, from its salient features of description, belongs to the Romans d'Aventure group the woman proposes to the man, [illegible] woman impelled by her deep love for a man towards an attempt at proposal which, however, she forgoes owing to her scruples of etiquette (12).

(8) L'Atre périlleux vv. 3761-64.

(9) Le romans de Gyron vv. 3248 ff. L'Escanor vv. 4783/4.

(10) Renaut de Cambrai vv. 5694-5703, cf. also Du Tout of Romances p. 45.

(12) Yder et Gaheriens vv 3349-88.

The romance just referred to is dated about the middle of the twelfth century (13). From a poem of the thirteenth century, or about one hundred years later than the first mentioned, is given

of a woman, the heroine calling upon God for aid to enable her to pro-

the romance of Sone de Nanay, written (not certainly) in the fourteenth century, portrays a woman, in two separate instances, proposing marriage to the hero, Sone, without hesitation (15). The situations, in question, may be due to the decline of this class of poetry when Sone de Nanay was composed.

Further unfortunately, examples in the twelfth century of women in poetry at

(13) Delle et Galeron in Foerster's Romanische Bibliothek Vol. VII, p 2

(14) Florimont et Floratie vv. 5427-33. Et se je l'ay certes prier Bien m'en sonne tenir sor foie. Ibid vv. 5532-3

(15) Sone von Nansay vv. 15091-15105. and 17302-58.

[illegible] giving [illegible] [illegible]

factor of evidence is not easy to state [illegible], what the situation was in real life at those times. One of the most naive love scenes is pictured in Yvain (16) where the young woman yields to the confession of her heart to the hero whom she awakes out of sleep, in the dark of night, she having left her own room and passed to his, powerless to conceal any longer the passion that was consuming her. The subject is one of manners rather than ceremony [illegible] (17) pp 93-96.

One noticeable feature of the proposal emanating from the woman is that [illegible]

(17) This was usually the case: v. Sone von Nausay pp 42 and 50, Yvain vv. 2583-2619. Cf. also Guillaume de Palerme, where the woman is not rejected by her lover, though in this episode the confession is more daring, represented by the fact in the course of a dream v. Cf. cit vv 1122-16.

II.

Engagement in the presence of three or four persons.

A. Instances where a celebrant presides.

A. [illegible]

Legitim (v. supra) exists in their betrothal with each other as private

[illegible] ?

An official of the church formally solemnizing betrothals is often mentioned [illegible]

[illegible]

from high to low. The pope is described in our romances (18) as [illegible] the twisting

function of velocities. Encenseresses (19) exorcists (20) capellains (21) are names oc-

curring commonly to designate those in charge of the sacrament. Chaplains

[illegible]

monks were employed as retainers of the household, (22) subject to the building

(18) Jaill et Yglaine, v. 3451, and vv 4570 ff.

(19) Pantagruel du Bréois, v. 10460.

(20) Comte d'Anjou, p. 11, v. 16. Roy Flore et la belle Jehanne p. 17, v. 24.

(21) Aiol, v. 2031.

(22) Cf. Dictionnaire raisonné de l'architecture française du XIe au XVe siècle vol. III, p. 103 de Viollet le Duc, Paris, 1869.

of their marriage in the records concerning (23)

Betrothal ceremonies before a priest are not mentioned as taking place in a church (*mostier* or *chiese*) but occasionally referred to as happening in a chapel (24) Only the more important *proueces* or the betrothal of distinguished [illegible] seemed to require the presence of a priest, or chaplain connected with a castle. There was no [illegible] which required a priest's presiding at betrothals. All that was necessary to validity of promise to marry was that the bride should be present with her relations at the ceremony of betrothal and the consent of both parties, man and woman, to a contract which was obligatory and if broken, subject to fine of compensation (25) This secular contract in betrothal was, not therefore, [illegible]

(23) Cf. *La Manequine*, v. 2035–40

(24) Cf. the passage (Raoul de Cambrai, vv 3684 et ss., Ms. CLXXXI) where Raouls betrothal seemingly his death over [illegible] Roisin [illegible]

(25) Cf. the decree (title LXX) of the Salic Laws cited from: Roman quarter: *Histoire de l'organisation de la famille en France*, pp. 122-3.

There are ten examples of this character that have been chosen to illustrate the betrothal ceremony conducted without a priest's services. Of these, six are of the Arthurian type though not strictly so, two are courtly romances and one is a Franco-Provençal poem, while the last is merely a chanson de geste, which can be included here because of its lateness of date. The wording used in these narratives oftentimes shows great clearness of form in betrothal promises; for instance, a king, in one poem (25), takes a woman by the hand and speaks: "I vow to you that another woman (mortiviu) I should never have as long as you may live" and the woman answers: "Fair sir, I grant you with I am at your command for life or for death." (26). The betrothals, one in Cligès (27) before King Arthur's wife and the other in Gaydon, before Charlemagne are almost ritual (28)

(25) Chevalier au Cygne, vv. 128-132.

(26) As the king takes the woman's hand he does so par contoisie, or graciously. Ibid v 128.

(27) Cligès vv. 2340-7. The queen says: "I give each to other; take thou (man) mine, take thou (woman) mine

(28) Gaydon. vv. 10832-42. The woman is asked by Charles if she will have Gaydon in marriage

straightway; "It displeases me no whit," and then they marry in St Mary's name. (v. 10

Two of the Romances in question show Arthur presiding over a betrothal (29) and Arthurs nephew is also represented in a similar function (30). In the romance of Florimont a father who is making ar- rangements for the marriage of his daughter. The character of the parent appears in this episode as particularly, which is common in the romances of the period to emphasize the young suitor as her espoza; the woman smiles and exclaims- Dyfford, you make it appear that I am in your control by giving me over in marriage, and to [illegible]. I can however be the ceremony is a basis from the woman by which token she yields, as she says (31) her heart to her future husband and receives his heart in turn.

So much of the ceremony as is found described in the Romances here concerned gives the point of a group in charge of a priest, or a member [illegible]

(29) Erec et Enide vv. 2236-46 Olivier de Castille p 54.

(30) This is Gawain, v. Erec, supra, p. ?

(31) Cf. Florimont vv. 288-9 [illegible]

This is Excellent & Scholarly

patriarchal functions, and before him stands the principals to the contract. T
relevant, whether king or vassal, Kirk in his right hand the right hand of the woma
and in his left the right hand of the woman at the betrothal ceremony. (33) The
secular equivalent was exactly as true preceding the writing of [illegible] described in poems
of the cycle of Romans d'aventure that bear some resemblance to the Arthurian
type. Take as Yder or Erec, we have a second opponent than the Pope (namely [illegible]

[illegible]

Erec's realm which began with the Chanson de Geste (34), particularly reject the
influence of the Roman Church upon the life of the period in question when Church
influence was [illegible] to its greatest? (35)

What?

(33) Cf. Ostrowski de Custrzeba p 54. and Le Comte d'Antin, p. 41.

(34) Cf. [illegible]

(35) Cf. Rhyn. Handbuch der universale Kirchengeschichte Mainz 1872. vol. II p. 96. §221.

111

Engagement was solemn, as in the presence of the barons of a court (36)

The part exercised by a king's barons in the matter of betrothal of royal children

[illegible] more closely under the subject of guardianship (? ?) than as offer

any very important claim for this present division of the work in hand.

One very clear example however, which throws some light upon the [illegible]

[illegible] his daughter's hand, [illegible]

[illegible] [illegible] (37). Briefly

stated, the emperor's plans lay in secrecy so long (38) from his council of barons

who were ignorant of what the gift amounted; they grasped it and found to their

great dismay that they had consented to the marriage of the emperor's daughter with

a son of one of the royal household, who was quite beneath

[illegible]. Remonstrances on the part of the barons against this betrothal proved futile and the

[illegible] was ordered [illegible] with the emperor as [illegible]. The [illegible]

[illegible]

[illegible], a [illegible] mentioned in [illegible], vv. 4067-89,

in which assembly not a [illegible] but a [illegible] on the [illegible] of a [illegible] for her [illegible]

[illegible] presented

(37) L'Escoufle 1204 A.D.

(38) Ibid. vv. 2157-58.

nothing new from a point of view of ceremonial. Their function is analogous

to a wedding where relationships are created in person, and the ceremony

[illegible] are represented in ceremonies of initiation where a priest officiates and also

where a secular personage presides (39). It would therefore be useful here briefly

to study those cases of initiation which are connected with a king's or an emperor's name.

In the romans were any part in opening or the solemnization of the [illegible] ceremonies.

There are five poems that have been chosen to exhibit the condition of procedure

at a initiation ceremony, namely the presence of the court and persons of a ruling status.

Three are taken from the Romans d'aventure cycle (40), and two poems, not directly

connected, but showing very well the details in as clear a manner as can be found (41).

(39) Cf. Guillaume de Palerne, vv. 231-20. Karl von Kraus, p. 174.

(40) Le Bel Inconnu, vv. 234-32. Guillaume de Palerne (Wahlund), Karl von Kraus (W. Kaufmann)

(41) [illegible]

The betrothal by proxy, more particularly of royal pairs, occurred frequently during the middle ages and was occasioned by the exigencies incident to the life of those times.[42] There are historical examples of this form of betrothal which serve as a basis of comparison and reference with the descriptions, fictitious of course, found in the Romans d'aventure. One of these latter deserves analysis on account of the minute recitation of the ceremony in question (43). At an Easter festival (Pâques) twenty white-haired barons appear representing the emperor of Greece, who have come to seek, in his name, the hand of Melior, the Roman emperor's daughter for Partenidon, the Greek emperor's son. The embassy is clad in rich raiment and adorned with gold and jewels. After reciprocal interchange of salutations between the emperor and the ambassadors a spokesman steps forward and points out to him the mission of the Greeks: his name is Joathas. The woman, Melior, is asked in marriage in return for ample material gain as the poet [illegible] the words of Joathas and beware lest any refusal to this offer be made.

(42) Of the various examples, of the twelfth and thirteenth centuries, of betrothal by proxy see Schultz, Das höfische Leben zur Zeit der Minnesänger, Leipzig 1889, vol. I pp 613-621

(43) Guillaume de Palerme, vv. 2663 - 2686

offer (plait), the agreement to marriage (mariage) is made. Both sides - the emperor and ambassadors pledge fulfilment of their promises to take effect on the Saint-Jehan. There usually more than one month elapsing between the épousaille and the mariage. Throughout the city a pple. plants and kiosks of rejoicing because the emperor's daughter has been betrothed (donnée). The real lover of Sidrac seems the same mood with a sense of heartbreaking chagrin and repairs to his bed because his sweetheart has been (donnée) to another. The guests remained at court with the Roman emperor and then departed after three days. Then, further, [illegible] are given in the Romans d'aventures accounts of proposal to many communicated by a [illegible] messenger as for example in Florent et Florete where the dispatches young lady of the romance dispatches a servant with a letter to Florent enquiring after his welfare; an exact message is sent in return and the young knight entrusts his ring to the servant to give [illegible] to Florete to wear. (44)

Florent et Florete vv. 4176 - 4202. (XIII c) Cf. also Chevalier [illegible] an errand minister to King Arthur (one worked by) for the propriety of a proposal in person, as compared with a direct personal proposal, cf. Roi Flore et la belle Jeanne p. 65 (XIII c).

[illegible]

B. [illegible] [illegible] or its substitutes were held in greater esteem, relatively, than at [illegible] (1) [illegible] in the course of a wedding [illegible] refer to that part of the ceremony where the priest hands the ring to the groom, in order that he should place it upon the bride's [illegible] (2) [illegible] which indicate clearly enough, that the wedding ring had its proper part in the [illegible] tical service.(3). In the period of the Romans d'aventures the betrothal ring wore with

(1) For the symbols, of pledge of constancy, other than the ring, v. Appendix, p. 2. Owing to the [illegible] greements between families, the betrothal perforce, received greater [illegible] which was simply the church's approval [illegible] sealed but not blessed.

(2) [illegible] in Diu Crône, by Heinrich von dem Türlin, [illegible] 60 G. F. H. Scholl (Ed.), B. L. V. S., vol. 27, 1852, p. 170 col. 2]

(3) [illegible], op. cit., Benedictio [illegible] annulum, p. 612: Creator et Conservator humani generis Dator aeternae salutis, omnipotens Deus tu permitte Spiritum sanctum [illegible] super hunc annulum Per.

of the meaning which to the more ancient ceremonies of Betrothal and Marriage during the Middle Ages, given which the French introduced many improvements, although they appear [illegible] ring, held, by their ancestors, directly at of its legal significance, so much so, that [illegible] (Lipsius, Die Wissenschaftlichen, vol [illegible], 1870. Wien. [illegible]) The ring, as is made clear in this more early use as common to ordinary business transactions, as it was to the Betrothal ceremonies, in ancient times, and was not peculiar to, nor [illegible] On the contrary, the element of bargain, or exchange, in marriage, common to Germanic peoples, as the fruitless case of the Romans, both required an earnest or pledge to bind. With the Romans it was a ring of iron, (in the Empire however, a gold ring was used) a symbol which was adopted amongst the Germans. Both in business, or other secular transactions, and in the ceremonies [illegible] the ring, at the time of the Romans & Germans, was more frequently employed than now

Expressed in terms of relation, the importance attaching to Betrothal and Wedding may in [illegible] stated thus:

I. [illegible]

II. The Betrothal-Gift, Betrothal nearly as important as Wedding.

III. [illegible] the Wedding as most important and the Betrothal secondary.

descriptions of rings, as found in the Romans d'aventures, represent them more

[illegible] (6) [illegible]

red coloured violet, to the right red of pale rubies. (7) Diamond: its rings are

not often mentioned. (8) The material is gold of which the rings are made. They

[illegible]

The Romans d'aventures show several interesting others, in that a ring is symbolic or

directive. Either the power of a banner, usually with gold, and made by the woman

for her lover in return of their troth (10) Possibly this sentiment was shown by the wo-

(6) Cf. Comte de Poitiers, vv. 357-8, Appendix, p. 7. [illegible]

(7) Cf. Voleurs rubis ... Guillaume de Dole, v. 33+7, and Jacques (Gawain, Lancelot) of Guillaume

d'Angleterre v. 3031. and la peine fu bonté vermeille of Roman de la Violette, v. 8786. [illegible]

ni estre mentions de: A l'Escrenie, v. 3812: Ki plus 2nS voroit que feuillie d'ivoire

(8) Cf. La Manekine, v. 604 [illegible]; also Guillaume de Palerne, vv. 2535, where

the jewels of the Greek emperor shine like stars: à cleres estres comme glaon; si comme il vont

resbrir la pinee; [illegible] Et si avoit mervi grant vertu.

Escanor, vv. 2311 - 13813 ibid. reads: Et si avoit mervi grant vertu.

(9) Cf. Blanc, vv. 2 [illegible] and Vonec, vv. 42-24; [illegible]

(10) [illegible] Guillaume de Dole vv. 3335-66. The [illegible]

woman in exchange for a ring [illegible]

But it was commonly in the Middle Ages, [illegible]

safe occasions that required the keeping of secrets, when no binding matters, so that a betrothal might have been consummated without any ring at all, though [illegible] (11) Another class of betrothals in the romances of [illegible] with each other (12) and the [illegible] might be included those instances where a woman presents a ring to her lover in token of her lasting fidelity (13) Three cases have been noted in

(11) Le Vengeance [illegible] vv. 1327-1331. [illegible] accounts of engagements in these poems of adventure, where no mention is made of a ring at all. The fact it may [illegible] would not choose to state what, at the present time would be an essential detail. The ring, as an emblem of good faith, must in so many more [illegible] be introduced into this narrative. For the ring in other connections than betrothal, [illegible] are sealed by means of a ring.

(12) Cf. Conquête de Udoine, vv. 5980-67. Nom vv. 2045-55. Such exchange rings, marks [illegible] or even an [illegible] character of their use, no betrothal, as against the traditional, [illegible] the lover to grant the woman a ring. Cf. Hymenay, [illegible] p. 89, 91, and Coquillart, Oeuvres, Paris, 1745, vol. II p. 170

(13) Cf. Ceris et Sarie vv. 2498-2900; [illegible] vv. 4665-9; [illegible] Paris et Vienne p. 46.

while a man espies a betrothed ring to his lady (MH) as a similar example of

a woman receiving [illegible]

that a repentant maiden receives, supposedly from the Lady who betrothed had

not favoured her suit a ring and other emblems of death as a reward of her

change of mind towards, and as a reason that she wished him soon to accept her (BS)

It is clear from the Romans d'Aventures that betrothal rings were ornamented with

[illegible]

upon what finger the betrothed ring was worn is not fixed. (BS)

(BS) Cf. Roman de Yon, [illegible] where the ring is represented as having been given at some former time by the man to the woman.

Cf. Guillaume de Dole, vv. 1401-2, where a man makes a request of a woman, for her daughter's hand; Cf. also Flamenca, vv 10-11.

(DS) Cf. Guillaume de Dole, vv. 4310 - 1401, [illegible]

(MH) Cf. Enjance, as to the kinds of precious stones used in rings. For the magic customs to rings;

Cf. Amadas et Ydoine, vv 6430 - 32, and Yvain, vv 2082-88. [illegible]

(BS) Cf. Flamenca, v. 2900, the words, nom petit anel, refer to the ring now worn by the man

[illegible]

[illegible]

I [illegible]

Owing to the complex nature of this phase of the main subject and the difficulties connected with a rigid classification of the data falling under it, there is reason in giving consideration only to the salient points and features, such as can clearly represent the attitude, morality, of the age in which the Romans d'aventures occur, which project themselves above the level of the ordinary life of those times as revealed by the writers of these novels. And, first, a question of almost moral import, arising in the minds of the women about to marry was the search of their lovers to know [illegible] as to the [illegible] of [illegible] of extreme virgins, wrought by accident into contact with a noble lady, who at once becomes enamoured of him, and then (1)

(1) Cf. Appendix, p 1 and note. A jealous mother will remonstrate with her husband concerning the subject of marriage in case the daughter does not, v. Ipomedon, p 14. In like manner, the superiority of the woman involves the same objections as in the case of the man, v. Ipomedon, pp. 3, 4, 5. Cf. also Fier de Metz, p 4.

the relation is made, which naturally represents the woman hovering between love and duty. The character of the love which each has for the other is generally refined and retains the limitations of morality considered as chaste, sincere. (2) While the woman is the more susceptible to love, the man does not conceal his feelings always. (3) Each one is represented as believing an ideal of the other (4) Integrity of life in a woman before her marriage, and constancy to her troth, are, in some poems of adventure, the whole fabric of the story (5) Parental control which often determined for the daughter,

(1) Cf. appendix p. q. and note. Into the moral status of lovers in the middle-age, reflected in the Romans d'aventure, it may be doubted whether these poems have given a correct portrayal.

(2) ~~V. Gautier~~ [illegible] p. 8, Such instances of loyalty as are found in Tristan, vv. 4609-9 and vv 3749-4007, and in the Romans de la Violette, vv. 3921-94, also in Li Chevalier, vv 32 54-, are not at all natural manners although they do not warrant the fidelity of the lovers rather seem to indicate the strength o. it.

(3) [illegible] p. 17 and 18.

(4) V. Bleibt, p. 17, where the man's ideal of a young woman is set forth, also Bleibt, p. 17 [illegible]

(5) [illegible]

who her lover should be, in spite of her own preferences, [cf. Floris et Liriope, vv. 977-8] is recorded in the poems [illegible]

set wholly aside, or thwarted by means of ingenious ruses (6). [illegible] the [illegible]

[illegible] her lover above those of her guardians who, however, forgave her rashness, as the

poems near the end (7). That the betrothal pledge, whether made by the two [illegible]

[illegible] was considered inviolable, is very clear in the Roman de [illegible]

[illegible] (8) [illegible]

ity to the suitor was obligatory (9) (as might be expected at a time when chivalry had

(6) Cf. La Manekine, vv 726-9, where the heroine chops off her left hand to avoid a marriage with her own father, a union which even the clergy had sanctioned; cf. also Guillaume de Palerne, vv. 3[illegible]9-3013; also, Florimont et Florette, vv 5571-4.

(7) Compare the freedom of a young woman's premarital [illegible] in the [illegible] (v. [illegible] Galeran, vv. 1141-2) and that of a girl in Roman times, v. Friedlaender Ludwig, Darstellungen aus der Sittengeschichte Roms, Leipzig, 1888, erster Teil, p. 464.); cf. Jehan et Blonde, vv. 5359-61.

(8) V. Appendix, pp. [illegible] and 9[illegible]. [illegible] the late romance Jehan de Paris (Ed. Mabille, Paris, [illegible]55) [illegible]

(9) V. Ibid., p. 199, and v. Chabrit, P., De la Monarchie française ou de ses Lois, Paris 1783 vol. I, p 189, where regulations concerning indemnities of broken pledge are discussed.

[illegible] and especially their treatment of women - or their lack of it, the forms of address show how rare there was an etiquette to be observed in married relationships. (10) The unmarried women of the Romans de Courtoisie appear to disadvantage when compared with the modern working girl who is on the subject of their eligibility in approaching a man about marriage and in making open their minds, first to him regarding their love. (11) There was more deference paid to a young unmarried woman than to those who were married. (12) In the matter of motives actuating [illegible]

(10) Cf. Appendix, p. 19; also men's words in Marriage, pp. 32, 33, 34.

(11) Cf. Nitze, op. cit., p. 217, and Appendix, pp. 17 and 18.

(12) That is to say, that the individual person of a young woman's life demanded from her the strictest privacy towards men lovers, and this fact was a safeguard from the petty accusations of a married life in which a woman had far more liberty of action. Cf. Appendix, pp. 4 and 14, where these phases of medi-

[illegible]

...rious the commitment and encouragement, on the part of the entire Christian community, ...

...on unmarried motherhood. On how the woman in her decision to marry, she is urged by numerous con-

...siderations (13). In keeping with the spirit of those times, a man accepted beauty and charm

...in returning love for love, to some degree, but more on account of his anxiety to ...

...able to protect what his wife brought with her [or him to keep]. (14) Yet above these mer-

...cenary incentives, there was a religious spirit which ... to desire and check im-

...proper unions and it is usually the woman who makes evidence of this (15)

(13) Cf. Appendix p. 25 [illegible] "... ne ... ne ... ne ... ne ..."

...ce la mienne que j'aurais n'est guères riche; car je la suis assez; je ne demanderais jamais qu'il dépendît

...mes entrailles. Cf. appendix, p. 25.

(14) Cf. Ibid. p. 1-2.

(15) Cf. Appendix, p. 26. [illegible] ... Also in Nicolaïdis, VII, 55 and 71 f. and Revue de Bretagne, VV. 5, 104-10. In other

...connection, p. 22, ... infra p. 36, where references are made to the Virgin Mary in connection with mar-

...ried life.

The Wedding Ceremony.

The Romans d'Aventures refer to the wedding ceremony always as espousailles (1). This function is represented, in the poems in question, as occurring usually in a church and always superintended by celebrants whose authority was, of the sacred priesthood of the Romish Church (2). Sometimes a wedding ceremony is described as

(1) According to the meaning of the Latin etymon of this word, espousailles, it should connote only betrothal. But, as a representative of the Latin sponsalia, the word fiançailles stands in French, from ~~esponsaliae~~ *fidantiâlia (v. Körting, s.v.). And the French language, of the Romance idioms alone, has made this change which affects also the forms épouse and épouse. There exist, in French, two the meaning of man and wife, whereas in other Romance languages they indicate only betrothed. The cause of this diversion is too remote to warrant investigation here. Occasionally a variant form occurs like: espousement; cf. Guillaume de Dole v. 5367 and Amboise v. 50 quoted by Stein, in his edition of this poem, p. 45. Halle 1905.

(2) Just as in the case of betrothals already cited ( ) the celebrants at weddings described in the Romans d'Aventures, represent high and low positions in order of ecclesiastical rank; ~~one~~ in Blois et Galeron (v. 6551) the Pope performs a ceremony and in Conte de Poitiers, (v. 9978) an abbot.

taking place in a castle. Of the twenty four examples of wedding description, three from the Romans d'Aventures, fourteen ceremonies are performed in a church outside a castle (3). Six marriage scenes are represented as happening in castles (4) and four are not designated as to where the ceremony is performed (5).

The expressions used by the poets in stating how a marriage was consummated vary somewhat; nine instances simply state that the ceremony married the bride to the groom or married them together (6); five other cases declare the man to have married the woman directly (7). Two examples express the marriage ceremony as conducted by the priest questioning the parties (8). The remaining eight are too varied in their description for classification but can be found represented in

(3) Cf. Appendix pp. 1, 1½, 4, 7, 9, 10, 10½, 10¾, 11, 13, 14, 15, 16, 23.

(4) Cf. Ibid. pp. 1½, 2, 3, 18, 19 (where the wedding proper occurs in the castle but the nuptial mass at church) and p. 22.

(5) Cf. Ibid. pp. 12, 20, 21, 25.

(6) Cf. Ibid., 1½, 1¾, 4, 7, 13, 14, 16, 18, 20. (7) Ibid. pp. 1, 10, 12, 16, 22. (8) Ibid. 2, 19. [illegible]

~~the appendix~~ (9) Those examples which exhibit the priest before the bridal pair and asking their mutual assent, represent the groom as be the first addressed (10) and afterwards the bride. One of the miscellaneous descriptions referred to above marks the celebrant, who however is not mentioned, give the woman to the man and then the man to the woman (11) In another poem, the account of two weddings is given together, in the first of which the priest is stated to marry the groom and bride whereas the second wedding is simply told in the fact that the groom marries the bride without reference to any priest (12) One reference to a marriage appears to have terminated with a formal kissing (13)

(9) Cf. Appendix pp. 3 ff. 10½, 10¾, 21, 23, 25. (10) Ibid. pp. 2, 19. (11) Ibid. p. 5 (12) Ibid. p. 16

(13) Ibid. p. 11. This is the pax or osculatory referred to in Martène op. cit. p. 616.

From the analysis just made of the [illegible] [illegible] of [illegible] [illegible] ~~[illegible]~~, it is plain that the man is the principal and the woman the subsidiary party to the sacred contract in the *Romans d' aventures*. In accord with historical tradition the man marries the woman and to him is made, first, the question by the priest, whether he desires the woman, at his side, as a wife. None of the poets of the *Romans d' aventures* carries the [illegible] [illegible], [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] even age so far as to give, word for word, every phrase of the wedding solemn-[illegible] [illegible] [illegible] [illegible] (b) Nor [illegible] [illegible] [illegible] [illegible] to be [illegible] [illegible] ~~[illegible]~~. However, were there no historical documents extant, upon marriage ritual and the forms of religious observance incident to nuptials in the Middle Ages, the various portrayals ~~given~~ *rather compositely,* in the *Romans d' aventures* suffice to show

(b) The descriptive tendency has been a characteristic in all romantic literature, of which the *Romans d' aventure* represent the middle stage, placed as they are between the post-classic sea-romances like *Theagenes and Chariclea* of Heliodorus (written according to Jebb, 390 A.D.) and the modern *Paul et Virginie* of Bernardin de Saint-Pierre (written 1787.) ~~Moreover, in the Romans d' aventures it is the~~ ~~ingenuous~~ [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

the essentials at least of the wedding ceremony as it occurred in fact. The nucleus of the Church ritual is exhibited in three romances (17), where the priest proposes the groom to the bride [illegible] (18). Virtually at the same time as the question of consent to marry is being asked by the priest he takes the right hand of the groom and that of the bride in such a manner that the bridal pair hold each other's right hand and the celebrant then places his own hands over those the two brought to-gether, with a short exhortation (19). [illegible]

(17) Cf. [illegible]

(18) For the order of the ritual, cf. Baus-Ennen, p. 56 (Ed. Hommersen et Greden. Ord. Germ., 5th ... Cognatio vero civis redemptionem peregrinationem et reversionem uxoris interrogavit, vir dixit eam sibi uxorem matrimonio minime esse valiturum? Ille respondebat valere. Item uxor interrogavit: an vir sibi legitimus esse valeret? Ille respondebat valere. This formula, cited from Boethius (cf. Schol. Veronensia ad Aen., p. 214) is the first part of a ceremony the second part of which has to do with an appearance of purchase (coemptio) of the bride by the groom, who hands a pair of scales with a coin, hence, matrimonium per aes et libram. This primitive rite of Roman usage is the counterpart of the German matrimonium per solidum et denarium (Ed. Brunner, H., Oxford, 1894) [illegible] (19) Cf. [illegible]

Again the bassine and the service over, the bride and groom passed out

of the church. The groom walked on the right hand side of the bride

in order to have his right arm free for defence, in keeping with ancient

custom (20) A much fuller ritual than is given in the Romans d'aventures

and which establishes the three cardinal conditions required for an

honorable marriage, namely; consanguinity, nobility and consent, is to be

found in a rare romance (21) une fille d'rions. However, as has been

(20) Cf. Comte de Caylus, p. 22
~~Cf. Coppardey, p. 23 for illustration thereof~~, also Granier; La Chevalerie, p. 368.

(21) Cf. Mathilde de la Tolvida, Les Amours de la Princesse ... Paris 1[illegible], 2 vols.
(Title Roman de Cassidorus)

The priest, speaks: Pérégrin et vous Génèvre estes vous venus et libres de toute religion

secrette ou manifeste? Nous sommes libres sans en rien estre divisez.

Ministre: Estes-vous saisi en agilité conjoincte?

Pérégrin et Génèvre: Nulle fut l'agilité et gelée d'amytié.

Ministre: Avez-vous jamais promis a autre homme ne femme par mariage ne accordailles?

Pérégrin et Génèvre: Non, jamais.

Ministre: De votre commun consentement estes-vous aizorez à célébrer le présent sainct

sacrement de mariage?

Pérégrin et Génèvre: De cuer et de bon gré le voulons.

Ministre. Joy, donne le don et Pérégrin l'annel imposeras. Romans des Chevaliers.

given ... (carried out [27]), another detailed of the wedding ceremonies must be gathered from the Romans d'Aventures as forms a complete description of the entire church service[27]. The initial procession to the church in the occasion which the poet relies of existing the manners of the Indies form and during the groom, in almost best form right at this juncture [27]). The description of monies in front of the church is next attended to [28]). Then follows the account of the ringing, as the service commences [28]). After this the remainder of the celebration at the church seems to be divided into two parts: the marriage and the mass [26]), between which a short interval is taken for

(22) V. pp 2 4 and 5 of this introduction

(23) Cf Appendix, pp. 1, 5, 7, 9, 10½, 10¾, 13, 10, 23.

(24) Cf Blanchardyn pp 5, 6 where the elaborate ceremony in connection with the holy relics is referred to in (vv. 6896-9 of Guillaume de Palerne.) So also Dieter 2-17 vv. 6074-7 of Florent et Florete. Both these descriptions, it will be observed, are episodes of coronation and wedding service combined, of either Blanchardyn or the original vv. 2 3 4 5

(25) Cf Dares, 20-2 and 22 where the marriage is a feature of the procession to the church; cf also Du Cange Gloss. med et inf. Lat. I 577 col. 2.

(26) Usually the nuptial mass is represented as occurring after the wedding, as it should, but the romances of Florent et Florete and Sone de Nausay reverse the order (v. Appendix, pp. 16 and 22).

for the candidates

change of vestments. (27) Then ~~regularly~~ at the close of the service the

mass was sung. (28) There are several expressions in the Romans

d'Aventures which indicate their origin from church ritual by their

form and, according to the marriage rituals handed down, might

well have been used. (28a)

It remains now to note wherein the poems under review do

not show parallelisms with the Church formula & wedding ceremonies. In the examples just considered, which are representative

of the whole, we have a short line, usually

(27) Cf. Appendix, pp. 69-70, 92. (28) Cf. Ibid., p. 15 and 22; the mass is also

designated sometimes in the poems as being said - cf. Ibid., pp. 5, 10, 11.

(28) Cf. Sanctus and Alleluia in Appendix, p. 72; also the references to the Holy Spirit, the

mediatrice & Père, v. 5370 and Testament of Jacqueline, v. 6087;

Ibid., pp. 2, 3 and 16. Cf. also the words: bon sacrement et ma benoite

entre ensemble à loy, Ibid., p. 9), with the wording of the ritual found in Martène's

De antiquis ecclesiae ritibus, Rotomagi, 1700, vol. II, pp. 616-17.

is no reference to any ring ceremony. While the Tristrant romances required a ring for the woman to wear and the Romans d'aventures are represented as naturally providing her with the pledge of lovers (29), still no mention is made in the various narrations of a marriage ceremony, of a ring. For further details on this subject v. under Ring (3:). Inside in second place, the Romans d'aventures make no account of any ceremony at the church portal where, following the Sir Gawain Ritual just cited the entire wedding service was performed as far as that point where the

(29) Cf. Roman de la Violette, vv. 6672-90.

(30) Cf. Dr. F. Hofmann, Über den Tristrant [illegible], Sitzungsberichte der Wiener Akademie, Bd. 50, 1865, S. 30.

priest put the ring upon the bride's hand. (31) The only mention of marriage cover cloth (palliums) is to be found in the latest of the Romans d'Aventures; also in this same poem is the only reference to the colour of royal marriage garments, viz: white (32) The poets devoted their attention more to the delineation of the splendours of the ended procession and the details of dress descriptions and ornaments worn after the wedding ceremony proper, than they did to church formulas in use, which were practically the same [illegible] and needed no repetition in their poems.

(31) Cf. the work of Martène above, p. 013; also the expression in the Concil. Trevir. c. 5: matrimonium cum honore et reverentia et in pace ecclesiæ celebretur.
[illegible] Poème de Gautier, vv. 3223-31 and vv. [illegible]

(32) Appendix, p. 22. and cf. Du Méril, op. cit., p. 14. Also cf. Jouffroi de Poitiers vv. 1508 and 1522. where reference is made to the colour of the priests' vestments. [illegible]

According to tradition the ring, symbolizing marriage, should be without jewels and
perfectly smooth and round (18). As far as can be seen, the Romans d'Aventures de-
note, by the same descriptive terms, that the wedding ring was as essential as the
betrothal ring (19). The same word is used for both (20). The position of the ring
[illegible] there is no way of telling upon which of the two hands, either the betrothal
or the wedding ring rested (21). The Church required the marriage ring to

(18) Cf. Hoffmann, op. cit., p. 423 [illegible]

(19) The expression, gent anel, is applied to betrothal ring (v. L'Escoufle, v. 4438), or to a wedding ring (v. Comte de Poitiers, v. 263). The word gent, would hardly fit the description of a plain gold ring if it were not jewelled. Cf. Aye d'Avignon, where the marriage ring contains three precious stones (vv. 2000-2).

(20) The forms anians, which also means iron chains or [illegible], v. [illegible] or [illegible] anelet, all occur and are used interchangeably. [illegible] Bague dans les romans de Chevalerie au XVIIe et XVIIIe siècle. I Cercle [illegible] 1922 [illegible]

(21) Cf. Foerster W. Der Karrenritter, p. 401, note to v. 6058 of Chevalier [illegible] manne from minnus and identical with manel, little finger, upon which a ring was often worn.

(22) Cf. Le Manekine, v. 6311, where the heroine has only her right hand upon which to put her ring

the Romans et inventaires. That a ring must have been used in marriage

. 241 ... on the left hand the third finger (23). The instances assuming the wedding-ring in the possession of a woman, ~~who has been elected before (24)~~, do not represent her as receiving it at the marriage service (25), but always outside public connection (26), where, nevertheless, it signifies always the devotion

~~and ... [illegible]~~

(23) As late as the Council of Nicea, 15-6, precise direction was given as to which hand showed bear the marriage ring: Non dextrae sed sinistrae manus pronae digiti medicinalis annulo nuptiali, and upon this point the Church had, always insisted, from the first, in keeping with Roman customs.

(24) Cf. supra, p. 93.

(25) Cf. ~~[illegible]~~ vv. 195-7; ~~[illegible]~~ vv. 6153-4. Cf. ~~[illegible]~~ Nerlinger, p. 273 ff.

~~[illegible]~~ qui l'espousa Et l'anel ou doy lui mist.

(26) For, had it been ~~[illegible]~~ ceremony, which it was, it was ~~[illegible]~~ public ~~[illegible]~~ cf. Ydaine, vv. 2403-4), but because, being essentially a common-place, they ~~[illegible]~~ pass it over.

Accordingly he very early pronounced [illegible]

[illegible]

[illegible]

[illegible]

Del cuoer ad ètè. un mot parfumè sur l'air

Je te dit votre ami sire veut retenir

Sur coe de votre fid[illegible] mourir [illegible]

[illegible]

[illegible]

[illegible]

Heure [illegible]

(27) In VV 1795-1800, reference is made to the ring, described above, of Horn, given him by Rimel, who till then to Keep it in remembrance of their love while they are absent from each other for seven years.

The time of wedding celebrations.

The time for the consummation of a wedding in the Romans d'Aventure.

I. The time of year for weddings.

II. The time of day of a wedding.

d'Aventure, are in the order in which they occur during the year: 1 Pâques 2. Pentecoste 3 Toussaint 4 Noël, are [illegible] med (1) These being all feast days of the church, lent themselves readily to the e-

(1) Other feast days are mentioned in the romances, especially that of St Jehan, and Ascension Day: cf. Lancelot, v. 31; also, Brut, II. 94; Erec et Enide v. 27; Perceval v. 9916. [illegible] of the various days for celebration in the appointment of days in the beginning of new year and hence as a new era for their stories of love and valor to commence; cf. Floris et Blanchefleur, v. 955. Gaimar, Estoire des Engles, vv. 12950-53. Chevalier au Lyon, v. 143.

Ecclesiastic consecration of a project or notice wedding. Rather the rest Church rea-
sons of religious festivals, there were periods of the year in which marriages were
forbidden by the Church (2). From Septuagesima until after Easter, and three
weeks before Saint John's day, and from Advent until Epiphany the Church re-
fused to bless nuptials (3), doubtless because these seasons were intended
for solemn preparations, which ended by general rejoicing on the days al-
ready designated above. Like the Romans, the French of the time in which
exist the Romans d'Aventures, preferred the month of June for the cele-
bration of weddings, while May was commonly regarded as unfortunate (4).

(2) Cf. Concilia antiqua Galliae, p. 594. Sirmond, J. Paris. 1629: here marriages are not allowed on Sundays because of the special reverence to be paid to that day.

(3) Cf. Martène et Durand, Thesaurus Nov. Anec., col. 972. Paris 1717; where, in the [illegible]

(4) "De veteri ritu nuptiarum observatio" in Exc. ant. Rom. Graevius, 1698; not May nor February nor three days of March were the best of the year as esteemed with the ancients. It was during June, the most fulfilling time of the year, for marriage according to Roman rites.

Also Fergus vv. 6410-20; 6423. Cleo. as II esperes vv. 5200-?

~~not~~ day

That May was an ill-omened ~~day~~ month for a marriage seems to be a popular idea of the lower classes during the Middle Ages,(3) since numerous references are given in the *Romans d'Aventures* of weddings celebrated at Pentecost (4) and on Ascension Day. Other seasons of the year ~~given~~ referred to as times in which weddings took place are July and Christ-

[illegible]

[illegible] in the arrangement of the seasons of marriage and that where in the *Romans d'Aventures* no time of year is made known by the poet, [illegible] some one of these ~~four~~ important festivals (ref. p. 1 [illegible] & p. 93 & note)

(3) Cf. *Croyances et Légendes du Centre de la France*, Laisnel de la Salle, Paris 1875 p. 21

[illegible]

Haut-Forez. In particular, cf. p. 147 note 2.

[illegible] *Flamenca*, vv. 174-5. *Roi Flore et la belle Jeanne*, p. 21.

Cf. *Ille et Galeron*, vv. 3962-69. *Guillaume de Dole* vv. 5272-73. [illegible]

(II. The days the week prepared for marriage celebrations.)

Since the anniversary of a thing is celebrated not by [illegible]

a fixed date each year, a marriage ceremony of the people,

[illegible]

which the priests came; [illegible] Pagans, from the beginning,

has always had Sunday as the feast-day, whereas Pentecôte, but Toussaint

Noël varies [illegible] from year to year, as does the Saint-Jean,

which may be – Monday or a Saturday, or any other day of the

week, days of the week were, or were not, acceptable for marriage

[illegible]

(I) Cf. Fornelli, A.J.A. Paris 1888.
La vie privée d'autrefois, vol 17 p. 24
There were [illegible] inversions to some days in the week or week-days;

for example, Wednesday sacred to Mercure, was favored [illegible] but not [illegible],

[illegible]

and Friday were not days accepted as favourable for marriage, but that Thursday and Saturday were suitable days, hence clear. (

In marriages of the Roman times the calends, nones and ides and all festival days, save for widows, were suitable for weddings. (11)

(9) Cf. the reference Supra from Simonde, op. cit., p. 794. For Sunday as a wedding day, compare: Raoul de Cambrai, vv. 6002-70. Florence, vv. 247-8. Sept-Sages, p. 386.

(10) Superstition prevented marriage on these days and of Thursday and Saturday not much can be said; a marriage is mentioned on Hugues Capet as taking place on a Thursday (vv. 5977-8), and Saturday being a day consecrated to the Virgin Mary leads to the belief that weddings could occur on that day. For further remarks v. under Saints.

(11) Hyperanthrop. F., Necessitas Conv. Solemn., I. XV §§ 21, 22. Lipsiae, 1743. (Taubner.)

III (The time of day for a wedding)

Upon this point of the time of day the romances generally coincide; the custom described by the poets as a marriage at early dawn seems frequently (12) This part of the day was used in Roman weddings and

ceremony the later times exhibit the custom of early day nuptials only (13)

The early morning or at least before noon-day, was the regular time in France, of weddings which time may have been adopted from Roman custom or which is more likely, was the prescribed hour of the Church, which required the solemnization of a sacrament by fasting from the middle of the night of the day on which the marriage occurred. (13a) Certain weddings in

(12) Richars li Biaus, vv. 3987-8, Fergus, vv. 6405-8 Tourtois de Poitiers, vv. 3587-9. Durmarts li Galois, vv. 14, 193-9. Siege of Salerne, vv. 3986-7.

(13) Friedländer, L., Darstellungen aus der Sittengeschichte Roms, 6th impr. Leipzig 1889 vol. I, p. 466. and Statius, Silvae I 2, vv 24-28 F. Vollmer (ed.) Leipzig 1898

(13a) The romances show that this fasting after midnight was not always observed by the friends and relations of the bride and groom at least, cf. Tourtois de Poitiers, vv. 2106-17. Chevalier Cygne

mentioned as occurring at other hours than the very beginning of day

[illegible]

may be explained as due to the brevity of the unit in a romance.) In a

reckoning by number of the romances which refer at all to the time

of a wedding's celebration, there are three cases of marriage in May,

one in June, [illegible]

specific week-day does not occur. The time of day, if recorded, is

six romances, four of which say "early morning" simply and the

other two at nine and twelve o'clock respectively.(74)

(74) The one exception is Florence, v. 2295, which states that the wedding occurred at midday — i.e., comparatively, a very late hour. The intended husband shows some feeling of misgiving [illegible] over a delay and counts himself very happy when the service is over.

1 [illegible] de Blois, vv. 10434 - 10434.

There are nineteen romances that refer to a church building in which the solemnization of a marriage is represented as taking place. Some [illegible] celebrated in castles, (2) the general course taking was, for the bridal party to form a kind of procession (3) and arrive before the church. The building, thus reached although important enough a factor in the ceremonies, does not receive more than a passing men-

(1) Cf. Fergus; at the close of this poem a wedding occurs but just where is not stated.

(2) Cf. Lai de Melion, pp. 47/8. Richars li Biaus, vv 410 et sqq. Roi Flore et la belle Jeanne, pp. 19-20. Sone de Nansay, vv. 17017-54.

(3) The nature of a nuptial procession is hard to determine, cf. Du Meril op. cit. p. 32 and further under Procession Ceremonies, in this work.

tion. (4) The comment of the poet limits itself to the sort of saying that the church was 'long and wide' (5) or was situated near a square or open place; bells are noticed in the description and are always called saints because of the name, inscribed on the bell, of the patron saint of the church or of any saint. (6) Where a ceremony is referred to as occurring in a castle we may conclude that the same religious observances to have been made as were prescribed for a church building.

(4) The words used for church are: glise, mestre glise, le plus mestre chise, le plus rice mostier majour, etc. (Cf Forgues. Devant la tour à j mostier k'ert molt

(5.) nobles et molt chiers. vv. 5730-31 p. 233.
Cf Chèvremadis, vv 1776-4-5.

Un moustier mon segnor S. Pierre
Lui ert covers de fuillel[?] d'ierre

(6) Un nonnes o. the churches, or saints, are S. Pere S. Nicolas; S. Martin
S. Nicholas. S. Wast.

all masculine in gender, no feminine saints are mentioned in connection with names of a church. Compare Le Couronnement, vv, 3315 and 8845 for reference to bells.

The officiant in the castle is referred to as chapelain (7) and, doubtless, served habitually within the walls as a private functionary of the church (8). (A subject involving some difficulty should find a place here; namely, the question of ceremonies observed at the portal of the church building. The romances do not point to any such but represent the private as commencing and proceeding, but not always ending within the church building (10)

(7) La Manékine v. 2032. Le comte d'Artois, p. 15.

(8). The part of a castle devoted to religious purposes was called chapelle; on this subject, vide Viollet-le-Duc. Dict. raisonné de l'Archi. du XIe au XVe siècle. vol. II. p. 103. Paris.

(9) J. Chmel, A. Dictionnaire Historique, Paris 1855, vol. II. p. 735 and Bernhart, op. cit., Paris 1858, p. 41. note 3. (This phase of the wedding ceremony will be found under Roman Empire (q.v.))

(10) Cf. Sone de Nanteuil vv. 17017-54 where the closing ceremonies are held outside the church.

Events immediately preceding and ~~consequent to~~ subsequent to a marriage celebration before a priest.

A Processions. B Banquet. C Morning-after.

I. The wedding procession to and from the church is the chief feature of all the nuptial ceremonies next to the solemnization of the marriage proper. [illegible] the ceremonies incident to this rite (1), and although the Church did not prescribe, ~~organize~~ public procession of the bridal party, in the times of the Romances, or ever, yet the importance and picturesqueness of this function both to and from the sanctuary is evidence that the adoption of the pagan forms of ceremony, in this instance was not distasteful to Christian tribes. The obscene elements were removed, in part, from the Roman customs and the Church countenanced the traditions which obtained

(1) [illegible], Settings in Bible Times, v. 1., p. 466, and the references in the footnote to Kretschmer, Marquardt and Rossbach's works, respectively. Cf. also, De Coulanges, Fustel La cité antique, Paris, 1895 (11ème éd.), pp 45-6.

in French nuptial processions just as it had sanctioned the pagan rites

[illegible] matrimonium, but

[illegible].(2)

The romances always give the time of day for a marriage as early morning between the hours of six and nine A.M., and most often the day of marriage falls in the early summer (3), so that the description of some wedding days includes the preliminary merry-making and the narrative starts with sun-rise to maintain the story of occurrences until the night of the wedding day is far advanced and the guests are fairly wearied with wine and song. (4) That a formal invitation was sent to the dependants of

(2) [illegible] commentary of R. Ellis upon this poem in his volume published at London 1876, pp. 167-192. V. also Statius (40 A.D.-[illegible]) ~~In his~~ Silvae I. 2, edited by F. Vollmer, Leipzig 1898, pp. 61-70

(3) Cf. the discussion on the time of year for marriage in the Romans d'aventures, pp. [illegible]

(4) Cf. Appendix, pp. [illegible] and 15. [illegible] and Floovant [illegible]

a matter so much plain in one romances which represents Enia as summoning his vassals to appear at the wedding of his chief general after a week's notice (5). There is however no necessity as observed by the poets with the invitation a guests at a wedding, there come to the festivities remaining a great number of waiters, who take active part in the proceedings without, apparently, any invitation at all from either the bride or groom. (6) Besides the numbers of those who might be expected with certainty to assist at the wedding, considerable latitude occurs. (7) The Knights receiving a castle should had was a manor, did not receive their holding, fiefs, in the walls of the castle proper but were entertained at separate houses called ostels, which were covered for the occasion with coloured and banners waving upon them the numerical meaning of the knight [illegible] (8) at a certain movement, probably

(5) Cf. Eguidius 3rd. [illegible] also the passage in Guillaume de Palerne (vv. 8399-8442), where a written invitation to a wedding (un mesage v. 8442, where word is not called by Godefroy as a substantive) is sent by messengers to the Emperor of Rome.

(6) Cf. Durmars li Galois, vv. 14938-75; in this passage is to be noticed the part played by Durmars in knighting over one hundred squires and furnishing them with garments suitable for the wedding.

(7) The mothers of the grooms are absent from the weddings described in La Manekine vv. 2046-7, and Durmars li Galois, vv. 14938-75. Cf. also Eguidius p. 10.

(8) Cf. Guillaume de Palerne, vv. 2937-47, and 3441-4; also Fergus, vv. 937-8 and Durmars le Galois vv. 15142-3.

[illegible]

arranged according to their various ranks prior to their departure for the church (9). There is clear reason to believe, from the romances under consideration, that the bride and her ladies went in a separate body to the church followed later by the groom and his male friends (10). [illegible] [illegible] were mounted and rode one on each side of the bride. (11) [illegible] in their descriptions of these processions any particular emphasis upon the part taken by the bride and her female attendants and seem to ~~disregard~~ almost of the groom in their attention to the bride's progress towards

(9) [illegible]

(10) In *Escanor*, vv 23021-33, the groom and bride proceed together, apparently, to the church, but the descriptions found in the romances [illegible] give evidence of the separate parties, the bride passing first to the church. ~~cf. Du Méril, op. cit.~~ p. 16.

(11) Cf. the plans of marriage procession drawn up on pp. [illegible] and [illegible] of the appendix: occasionally a woman served as [illegible] to the bride [illegible] the mother or [illegible]

[illegible] the [illegible] wedding customs, [illegible] detailed accounts are given of the bride's
[illegible] its colors and ornaments and stuffs. (13) As soon as the wedding service has been
described, the poets attend to the return of the ceremony to the castle, where, after
the departure of the guests, [illegible] II
[illegible] the decisive act has been done before the priest, is exchanged for ceremonial visits
[illegible] to the bride and groom. (14) The coat of arms and also the guests are received in
order (15) of [illegible] rank, supplied with towels and sometimes even with new dresses for

(12) Cf. Appendix p. 11. One of the salient characteristics of the Romans d'Aventures as contrasted with the Chansons de Geste is the attendance paid by the poet to the exact details worn by the bride in the wedding ceremonies. Cf. [illegible] the Romans d'Aventures [illegible] in Crestien's Erec et Enide, v. 1918, 1954, pp. 41-2. [illegible]

(13) Cf. Appendix, pp. 12 and 13. For references to wedding garments of white, cf. Jean de Flaxcay, vv. 17017-54, [illegible] and for the word designating the bride's clothing, v. Guillaume de Dole, vv. 4000-01 (Brossez). Cf. also Flamenca et Flamenca, vv. 5916-27.

(14) Cf. Erec, p. 19, and also Le Mariage, vv. 2721-3, where the Knights and Ladies present at a wedding feast are represented as changing their clothing several times at one and the same occasion.

(15.) Cf. Appendix, pp. 14 and 15. [illegible]

the distribution of choice portions (186). Amusements were furnished in the form of dance or carol or the baiting of bears and other animals (187), Mountebanks mingled their spurious wares with more legitimate efforts to delight the numbers [illegible] who had gathered at the feast (188), while the more serious efforts of the jongleurs, who chanted their stirring lays to the old music, recited afresh to the bold deeds of heroes long since passed (189). The afternoon passed away, [illegible] into the evening of the wedding day and the evening with the nights which [illegible] the guests still lingering around the board until [illegible]

(186) Cf. Appendix, p. 10, where such dainties are spread before the guests as, Large pies well lined with [illegible] but for one which it must be specially noted, a pasty made of [illegible] minced pork, currants, raisins, cloves and [illegible] spices.

(187) Cf. Appendix, p. [illegible] and the note to it, p. 576 of Vol. I, and the note to it.

(188) Such characters are described as forming part of a nuptial cortège and doubtless served to amuse the crowd at the banquet with [illegible] v. Flamenca et Floriz, vv. 6057-60

(189) Cf. Cleomadès et Lenis, vv. 24611-19.

[illegible] revel". (20) At length, the bride is conducted to the nuptial chamber where she is prepared by her lady attendants to receive her groom who follows soon after and, both having retired to bed, they await the benediction of the priest, who sprinkles, with holy water, the nuptial couch (21) and then withdraw.

[illegible]ung-Gift. On the morrow, in the early morning, is the time for gifts from the [illegible] to the bride and groom. (22). Whether the groom gave the bride a present, or *vice-versa*, is not plain from the data supplied by the *Romans d'Aventures* (23). [illegible] [illegible] [illegible] is [illegible] made by the bridal company and placed upon the altars for the priests to dis[illegible] [illegible] portion of the offering for themselves (24)

(19) Cf. ~~Appendix p. 14.~~ Noise and very loud music characterize all the marriage occasions of the *Romans d'Aventures*. The sounds produced by the infinite variety of wind, string and percussion instruments are likened by the poets to the thunders of heaven, and the lists of names of the instruments are [illegible] [illegible] [illegible] vv. [illegible] [illegible] vv. [illegible], and cf. also *Histoire Littéraire*, vol. XX pp. 715-16. for a description of many of them. With such elements of an almost rough nature in wedding celebrations, there is no doubt that drunkenness was a common occurrence.

(20) ~~Cf. the section~~ of this [illegible] [illegible] , p

(21) Cf. Appendix [illegible]

(22) Cf. *La Manekine*, vv. 2345-60. *Cléomadès*, vv. 18017-30.

(23) [illegible]

(24) Cf. Appendix, p. 18 and note

... marriage ... marriages ... which have been considered as free and ... the various ... other developments, upon Christian ... such as Francis, ... upon character possessed by Roman ... Code, it is to be noticed, also, in the matter of wedding gifts, that Germanic customs have not entirely disappeared under Roman tradition(25). The *douaire coutumier* is required to indemnify the deserted ... and ... portion. Impossible in Germanic customs(26), ... gifts ... wedding-day, this bride-price ... to the

(25) Cf. Journal de la Soc. ... op. cit., p. 31. Of the unpaid ... we know nothing, although they were a regular ... gifts were given ... Cf. Pathiguet, E. *Introduction gauloise* (Paris, 1867-77, vol. II, p. 390. also Fabre, E. *Conquête des Gaules*. Paris, 1862, pp. 195-9.

(26). The *morgengabe* in the ... bride's ... to the bride, ... by the groom but later granted to the bride by the groom. This Germanic custom is at the basis of the modern dowry (*dommaire*). The Church forbade against this element of barter involved in the early German usage and succeeded in obliterating every vestige of that element from it. In the time of the Romans d'aventures, the *don du matin* was merely a gift to a wife from her husband; for a discussion of this subject cf. Esbensteins, op. cit., pp. 119-135. Cf. also Appendix, p. 20, where the ...

the rewards last three or four days, sometimes a week. [illegible] wedding-day festivities are not discussed, but, almost immediately, the guests invade the nuptial chamber and [illegible] the celebrations in marriage. The [illegible] three days and forty days respectively; however, the guests celebrate the occasion during one week, after which the bride of the young husband must [illegible], wishing them happiness. (28)

(28) Cf. Appendix, § 17, where a list of the romances is given which express in figures the amount of time taken for the celebration of the marriage occasion.

[illegible]

[illegible]

[illegible]hurch, or sprinkling a bridal bed, is founded upon Roman usage. The Romance of *Eracles* of Greek origin (1) shows the bride as bathing two days before her marriage (2), conformably with Greek religious custom, where bathing of the whole body was required (3). As to Roman observances the use of running water was made to sprinkle the bride, or in fact to wash the feet of the bride and groom, as a substitute for bathing, and symbolical of the purity which bathing conveyed to the Greeks. (4). With the idea of purity of life this ceremony

(1) Cf. [illegible], *[illegible]*, Paris [illegible]

(2.) Cf. Euripides' *Φοίνισσαι*, vv 344-349, in Dindorf's edition, Oxford 1832, p. 117

(3) Cf. Festus *De Verborum Significatione*, Bk. VI: Facem in nuptiis in honorem Cereris praeferebant aquaque aspergebatur nova nupta; cf. also in this connection:

(4) Rossbach, *Untersuchungen über die römische Ehe*, Stuttgart, 1853, p 366, and also Thilo et Hagen, *Servius Commentarii in Vergilium*, Lipsiae 1881 p 493.

[illegible] of the pagan world, like the ring, the *pièces de mariage* and the rest. Just in what [illegible] priest's blessing and the use of water upon the bridal bed came about in the course of time to develope into a Church ceremony, need not be entered upon here, for the custom is referred to very early (5), and though the examples of bed blessing are comparatively few in Old French poetry still they occur at intervals until the late prose ro-

(5) Cf *Berte aus grans piés*, str. XII, Schelers edition, 1874. Other *Chansons de Geste* having descriptive passages of the Bed Blessing are: *Girars de Viane*, p. 40, *Anseis de Carthage* vv. 720-35; *Gaufrey*, vv. 7416-17. The sprinkling of water was performed by the priest, at the entrance to the church, upon the bride and groom before the celebrant asked the pair their willingness to marry each other. cf Martène, *op. cit.*, vol. II, pp. 616-617, where the regulations as to the duties of the celebrant are set forth at the commencement of the nuptial ceremony

mances (56) The Romance of Alexander exhibits three forms of [illegible]

ceremony; one where the priest blesses the pair as they lie [illegible] (57)

[illegible] the bride is undressed into the nuptial chamber

by her relatives (58), or by her attendants (59). Of the former [illegible]

[illegible], only

one but three (60) [illegible] [illegible] [illegible]

completed the benediction (61) before the bridegroom appears at the chamber

[illegible]

(56) [illegible]

(57) For the custom of lying naked in bed, which was general among the reputed ancients

as well as the common people, cf. Dunmow Flitch, v. 151/62 and note.

cf. Guillaume d'Angleterre, vv. 1214-15 and vv. 1275-80.

(58) Cf. Appendix, § 5. Thus in Bl. vv. 4785-95, for example, the bride's dress and the bed, which [illegible]

(59) Cf. Thiele, p. 4, Origin of Legend, vv. 4945-63, and Alexandre et Dindimus, vv. 1661-91.

These two accounts are more together in time (v. Thiele, p. 4 and 5) but the variations they re-

present are [illegible]

(61) Cf. Martène, op. cit. vol. iii, p. 623-3, under Benedictio thalami: Benedic, domine thalamum

hunc et omnes habitantes in eo, ut in tuo [illegible] et in amore tuo vivant et remanent et multiplicentur in longitudinem dierum. Per

ver door (v.1). The circumstances of a bed blessing [illegible] follows the narrative

of the class of ceremonies where both bride and groom are in bed at once

[illegible] was put to bed first in any case, by her lady attendants and as they [illegible]

[illegible] blessing by the time of the priests arrival. Whatever the precise order of

[illegible] the case at Rome, or whether both received benedictions - bride and groom in

bed - there are no positive data to guide judgement. In connection with the

(v.2) cf. Aspects of Bk. V [illegible] in which selection of poetry there is a curious account of the groom

[illegible] without the entrance to the chamber, in order to assure himself that no molestation is near.

(v.3) cf. Appendix 5, 6. Cf. Parrois op. cit. p. 29.

[illegible], the bed-blessing mentioned should be made of the substantial

[illegible] observances adopted rather as a more refined form of ceremony;

namely, the use of the drap[illegible], or cere-cloth (16), in wedding cele-

brations. Two Romances of Adventure refer to this cloth mention cover-

ing bride and groom as they marched (17). As a natural of the fifth

[illegible] as a formula involving the employment of a cere-cloth,

it shows that the two ceremonies - benediction and cere-cloth - must

have existed side by side and the latter have survived, (16) at length.

(14) Cf. Brand, Popular Antiquities of Gt. Br. 3 vols. where the use of the cere-cloth

[illegible]

(15) Cf. Partonopeus de Blois vv 10822-3, Trois chiers baisiers, tout-en dreit Si comme costume

est et uis; and Jour de Vaivre vv 17643-4 ?

(16) Cf. Martène, op. cit., t. 2, p. 624. From the Pontificale Arelat. written before 900 A.D.

Suscipiam dicatur Pax Domini conjugat vos Pacientes et obtineat vobiscum ad

[illegible] et [illegible] in

[illegible] super [illegible] super [illegible] eorum [illegible] Benedicat vos omnipotens Pater, etc.

Elements of Secrets in Marriage.

In the Romans d'aventure the word dame (31) connotes incest, (32) as in mi-mariage not an ill-fitting match in dignity (33) or, on the other hand, the word may mean a perfectly proper relation or a mere term of courtesy (34). The words dous and douce very frequently: the former has the meaning of lover in good and bad senses, (35) the latter like amie (36). The ex-

[illegible]

ive mere (38) espouse (39) and amie; more for wife are femme (40) moillier (41) and espouse (42). The word amie may never be a woman before she is married (43) or after, (44)

(31) From a communis dima, not a native word, cf. Koerting, Wörterbuch, (2nd Ed.) 3120.

(32) Cf. [illegible] 12 Jahrh. [illegible]

(33) Cf. Marie, 2 b comp. also, p. 7. [illegible]

(34) Cf. Eilhart and Comte de Poitiers, v. 496

(35) Cf. Fier de Bretagne, v. 47, and Eilhart, v. 4721. [illegible]

(36) Cf. ce dame à femme prent in Roman de Dolopathos, p. 31, and Tous vous prendrons a moillier in Pèlerinage, v. 3517

(37) Cf. Romans de Galeis, v. 690. Cf. also Eckenlied, vv. 407, 1-2

(38) Cf. Le Mauvestine, v. 523; De mes berons baron vous donne

(39) Cf. [illegible] (v. 6) ; [illegible] ; espouse [illegible]

(40) ; more also femme (v. 4) ; femme et [illegible]

That a woman, both before her marriage and during her married life, did not incur a highly moral reputation is clear in a number of instances in the Romans d'aventure (xiv), but in the aggregate the evidence of these poems goes to show that an ideal of marriage relations existed in the minds of the noble classes of those days and served to promote a morality of life approaching even our own. (xv) The penalty for breach of constancy towards her husband, of a married woman, was unanimously severe (xvi) When a wo-

(xiv) Cf. Partonopeus de Blois, vv. 1477-5; also Comte de Poitiers, vv. 1400-2; and passim et. Nicolete, 14, 6. These references point to the custom of concubinage, an institution which existed in Rome and Germany as in France. Cf. Hannis Warthy, op. cit, p 66-7. V also Gautier, op. cit. p 293-4.

Cf. Schultz, op. cit. pp 580-2, and 595-613, where this writer gives a general outline of the subject of the relations of the sexes and asks the question whether the poets have represented, historically or fully, the [illegible] in their works.

(xv) V. Appendix, pp 21, 28, and for a picture of contentment in wedded life, v. Gautier, p. 26.

(xvi)

more as representative as reaching the company of some men other than her husband if a
because either on account of her age or her complexion, he makes her feel a burden both to
her and to himself (107) Of divorce, as it is known to-day, there are no traces in the
Romans et Aventures, although several instances are given which lead to the belief that
a separation (108) could be communicated on sufficient grounds of charge against either
[illegible]
chastity, as has already been noticed under the subject of marriage in Scotland (109) The emphasis

(107) Cf. Appendix, p. 29 and Bernard le Jeune, pp. 149-170.

(108) Cf. Ibid. pp. 30, 31 and note. The Old French, desrenement, was confounded later with divorce, but
wrongly because the former word denotes simply the authorization of the church for a separation
of body without any license for either party to marry again. Of course that church law is not ob-
served in all the Romans et Aventures, many more there are notices of the other requirements arising
alone from religious authority. Cf. Henri et Femme, [illegible]
France, Paris, 1872, p. 128.

(109) V. Appendix, pp. 33 and 34, and note, which refers to observations by parents to their children upon supernatural
[illegible]

of the saints and their good power were likewise sought after by married women as early (51)

Saint Mary, Saint Peter and the Saints. Times are numerous the shrines of saints in vogue during the mediæval period, the ones most frequently frequented in the poems under reference to their goodly offices to bring[1] marriage and married people (52). Saint Mary especially is revered and to her is accorded the curious function of marrying off love girls, a work which a certain person entered on a goddess mercurial like, when devoted her efforts as of no importance to the Holy Mother (53)

(1) [illegible]

(51) Cf. Ward, p. 36 and note.

(52) Cf. Ward, p. 35, and note; and v. Romania de Enfance VI, 1434-85, and no particular v. 1435, where God no reference is by the queen as follows: El gard estable mariage. This whole passage is a curious reworking of the Apostles Creed, but the line just quoted has no counterpart in that creed.

1. The father as guardian of his daughter in marriage agreements

The prerogative of a father to amend an engagement to marry is evidenced here in the following excerpt, even though a solemn agreement, by mutually sworn and ratified, before his barons, upon the sacred relics, had been entered into. The context of the passage below shows how an emperor had pledged his daughter Idelis in marriage with the son of one of his court named Richard, by name. But the Empress was objecting to the indignity in regard of their daughter and the vassal's son

Et dist jamais n'ert ses fille

A Guillaume par mariage.

Dex, quel dolor! Dex, quel damage!

Le Escoufle vv. 2905-2909. (1204 A.D.)

(1) Cf. also Roi Flore et la belle Jeanne

Le Aventure v L'Escoufle vv. 2148-9 and Clémadès

The knight Tonfroi, in the excerpt given here, has sought [illegible] squiring for [illegible] his [illegible] hand; the procedure that follows shows how both father and [illegible].

[illegible]

Illoques trova sa moillier

Qui un lai de sone ovrot

Lez li s'asist plus tost qu'il pot

[illegible]

Qu'il voloit de sa fille faire

Quand cele l'ot si en fu molt lie

Et dist: « Sire, ne l'iriez mie

[illegible]

A tant s'en vont andui ci

Au conte si l'ont bresenté

Mil mars d'argent et la pucele

Que [illegible]

[illegible]

[illegible]

[illegible]

In this extract given below is seen the power over a daughter which the father exercised, regardless of the woman's preference, in arranging marriages for his own purposes. This father, the old Count of Orneforte, is requested to give Blonde's hand to the Count of Gloucester who comes in person to seek her.

[illegible]

[illegible]

Roi à point jour de Blonde prier,

[illegible]

Si le dist: Bele cose amour
Semés contesse de Glocestre
S'il vous plaist que le veschiés estre.
J'ai pris le jour des plevissailes
Puis prenons jour des espousailles.

Jehan et Blonde vv. 2211-13; 2224-34 (XIIIe).

The sincerity of the father in line 2232 sounds ironical when, after the girl [illegible], he [illegible], but [illegible] the reason without saying another word (Ibid., vv. 2244-5).

Blonde, the heroine, in the extract from ~~[illegible]~~ is to be given

[illegible] her need lover can return. The poet finishes her sometimes ironic:

La belle Blonde tout le sait

[illegible]

Car ailleurs est mise n'entente

Si ne li plaist ne n'abelente

Che dont maintes font l'avancement

Lui font faillir celui ki dommage

Dont ele n'a cure a mal faire.

Elle n'avoit mie mauvais cuer

Comme maintes femmes font le mont

Leur corages remuans ont

Et tout aussi les voit tournant

[illegible]

Telles femmes ont nom "Fausse fille";

Blonde lui estre ne volt mie

[illegible]

This contract or agreement in prose gives Deloney a well deserved example of what kind of prose he could command when writing during the period of the Romance of adventure; the girl betrothed is represented as twelve years of age without much choice as to her suitor; the scene portrayed is made to take place between a knight and his squire, Robin:

—"Robin, dist le chevalier, puis ke tu es en Compaignie ke mon fille [illegible] Robin je te [illegible] – [illegible]" [illegible] chevalier. "Oil, sire, dist Robin. "Robin, tu m'as servi moult bien et tu as [illegible] et loial et tel comme je sui moi-meisme fust et ai bien par toi acquis .V c livres de terre car il ne gaires ke je n'en avoie ke .V c. Ore en ai .ge. .M. livres, si te di ke je me tieng moult de toi; et por ceste donerai ge ma bielle fille se tu le veus prendre."

Ruf Florence et la belle Jeanne, pp. 13-14 (III.)

following

The passage, cited from a prose romance, represents the father con-

tracting for his daughter's betrothal without her knowledge. At the

[illegible]

the daughter's [illegible]

[illegible]

[illegible]

nière." – "Sire," dist la dame, "a moi?" – "Certes, dame, je l'ai donnée

Robin mon escuier."

Roi Flore et la belle Jeanne, p. 15 (XIIIe)

The use of the word manière and donnée with the meaning of 'betrothed'

is unusual for manière at [illegible] but is [illegible]

the context given above, is unmistakably a religious betrothal [illegible]

cf. [illegible] Zeller on V. Ibid., p. 21.

If any doubt arose as to a faithless prevaricator in the contract of her espousals,

[illegible]

knight, having but first returned from a distance, tells his wife of his disposal of

their daughter and to Robin, his squire. The Lady at once exclaims -

Ancor Robin ne l'avra ja! - Si ara dame, dist la chevalier . . . .

Quant la dame oi ço ne en fu mult dolante et dist a son seigneur, Ke

Robin ne l'avrait ja. "Dame, dist li sires, ço sera veraies ke vos veraiez;

[illegible]

Ruc Flore et la belle Jeanne, pp 15-16, XIIth C.

The wife of this prejudiced knight summons her brother, nephews and

cousin-germain to resist her husband's intention in thus disposing of his

daughter, and they all answer that they do not wish to have a quarrel with him, be-

cause his power is very great and because he says they owe him all both with

his daughter and his lands.

Ibid, p. 14.

[illegible] of a standard
reject the theory a hypothesis [illegible]

self in such matters notwithstanding the opposition of either the mother

or daughter. The examples cited below show the daughter at variance

[illegible] the mother, [illegible]

a woman, also at variance with her father whose words herein [illegible]:

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

Cf also Bantock, J. A., Etude sur la condition des populations [illegible]

Une épisode [illegible] représentait un [illegible] dans [illegible]

[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

de Bandas estait assez. Il regarda la belle damoiselle et la convoita

et dist au pendant : Sire pour mon service avoir a toujours doi nuzine;

Malaquins, fait il au roi mes quoi? Sire fait il ne iou losoue dire

pour la hautece dont iou mi mis haut car elle vau le dire.

Dieu vrai ment fait li roi dans Sire fait il la belle aime votre fille.

Malaquin. Malaquin et ie le vous donne volentiers. Il li donne et

chil respousa.

[illegible] [illegible] [illegible] [illegible] [illegible]

A number of important features pertaining to marriage of the feudal

period occur in the passage cited below. The story runs that Eyri, the

youngest son of Marguérite, the younger of the two daughters of Bayonne

has paid court to the daughter of the Sire de Béthune a vassal of Eyri

who asked more from her than she was willing to give unless they mar-

ried. Eyri is bent on having the girl for his wife in spite of his mother and sons:

1. Or pries tous en cuir que je vous jure par mon foy et serment se vous pri-en

2. [illegible] la me vorés otroier se me vorés [illegible] la aroiskes à femme de

3. loiaul mariage vuidiés. ou nom ma mere ou mes parens Sire se vos le

4. nie de Bethune à le vuidi loiaument et si serai vos cuit à siervir à ma

[illegible]

[illegible]

[illegible]

La [illegible]

II. The desirability in point of the contracting parties.

III. The [illegible] as said to the woman to be betrothed.

IV. The importance of the mother as guardian and the mention of relatives in connection of assent to a match ( )

V. The readiness of the father to give over to his prospective son-in-law all his possessions as a dowry when this son-in-law had plenty already.

VI. The fruitless resistance of the groom's mother to his marriage.

VII. The explicit terminology in the passage: a. [illegible] et serment (l. 1) b. octroie (l. 2) c. loial mariage (l. 3) d. ordonné (l. 5).

( ) [illegible]

The episode, in its context, of Arthur's [illegible] with [illegible]

[illegible] page above. This passage with below about Geneviève, a wife [illegible]

[illegible]

Son père l'a admonnée:

Fille, fait-il, trop mesprenés

Avant nuz mon conseil a venir;

Mès, s'il vous plest, or me nomez

Le chevalier que vous amez.

– Sire, fait elle, volentiers.

Il est Yvenains, bien le savez.

[illegible]

– Dites vous voir? Oil, par foi.

Certes dont ne le prenroie mie

Se deseurenz estiez a mi

Mès qu'il vous voille a feme prendre.

[illegible]

[illegible]

[illegible]

[illegible]

The excerpt below represents a King about to marry his own daughter, in accordance with a vow made to his wife, before her [illegible] by persuading his wife were to meet him. The King's lawyers demand [illegible]

[illegible]:

Fait le vous chose que vous voelt dire
Ne je n'en dis un mot ire
Certes sire, je vo voloir
Oïr ce me doit pas doloir
Dites moi ce que voire vous est.
Car mes volentés me requiert.
De tout quanque faire doit gaire
[illegible]
- - - - - - - - - - .
Car pour ce que je vi à voloir
De mes hommes trouver vous dirai
Qui n'ot [illegible]

Persons of a King are represented, as the excerpt below shows, as carrying the

message to many others, and that has since why has been done many times. We order

to receive an item made to this person. They say Blanche their leader:

Seigneur, grant et excellent mon

Et ne sert point autres au mien

Par ce jeune mont vivre et aage;

Et se mont nomes grant domage;

[illegible]

Pour une grâce au dire vous

[illegible]

[illegible]

[illegible]

De jeune à mont en bonté

Pour c'est et bien que nous aimons

[illegible]

Avec orgueil pour a mettre les

De reconnaître ceux. C'est bien les.

La Vengeance vv 205-18 (1250 A.D.)

[illegible]

against her marriage is known. She at once refuses

and [illegible] and leaves to have a marriage between daughter and father:

Pour ce ai dou clergie à oïroi
Que de moi nous esposoit:
[illegible]
En dormant en [illegible]
En un cambre, pesme de duel
[illegible]
Lasse! dist elle, mar fui nee
Comment je sui ov a ce menee
[illegible]

La Manekine, vv. 534-5; 592-97. (1270 A.D.)

The independence of action, as represented in the following passage, seems that a king's daughter might if she preferred remain unmarried, but such preference was always opposed by the royal parents, or by the barons of the court:

si nuls ses peres entendi

[illegible]

mais ele ne volst nuiement.

N'en vosist mot qui li serez

ne qui ele grandre vaslor;

[illegible]

bel baceler pou et adroit;

mais ele dist c'a nesun voloit

ne se volsist marier mie:

n'avoit amors [illegible]

[illegible]

A King and his barons conjointly in the situation here shown oppose the marriage of the King's (Sponsus) niece and the future King of Austria whose request for the woman's hand is made in person:

Sponsus l'entendi bien:

Sire rei oez une ⁊ire.

De Puille sui sire clamez

Ne sui pas mecon enmuez;

Ne veil pas sor sen enveis[e]ure

En fuir avec ogmis ma

[illegible]

Plus ne femme d'outre pumeis.

[illegible]

S(e) il vus [illegible] tut a un jur

Porter corune en ma cuntree

E ses aduree just espuse

[illegible]

[illegible]

II A brother disposing of his sister in marriage against ...

Here, in the passages which follow is a very clear account of a brother's control of a sister with reference to her marriage. Count - duke, wishes to marry off his sister in order to keep his fief intact after his death. The Counts of Anjou, Poitiers and Normandy bear Count - grudge for not granting his sister to any of them. He wishes to reward Hel[illegible] - mund [illegible] by offering [illegible] to him:

The passage beginning at verse 1430 - 74 [illegible]
[illegible]
the main of Conains choice; Guiteron accepts willingly.

The passage from 1475 represents Conain's address to Dee about the marriage of Guiteron but Dee feels the honour of his daughters hand is too great and withdraws modestly from accepting it; the promise of 2 maids and four castles is too much to resist and [illegible]

Dee et Guiteron, vv. 1430 - 1514. (XII[c]) (1167 AD.)

In the following passage a brother disposes of his sister

after the manner of a father and exercises parental control over her:

[illegible]

He donne avoek sa marjaurie:

Al duc de Calabre est donée

Par conseile d'une mellee

Se avint puis terres avynt

Dont le duc homme se vit devint

E de luy tint tiele sa terre

Par ceinturi de sa guerre

Si ad esposé sa soror.

Ipomedon, vv. 87/95. (1175 A.D.)

Of also in this same Romance the request of Ipomedon to have

a [illegible]; the King and his barons grant the

knights wish immediately after it was expressed.

Ibid, vv 10447–10521.

In return for the great service rendered to Guillaume [illegible]

Aymerillot [illegible]. He is an [illegible] [illegible] a

wishing to offer his deliverer lands, or money or magnificent jewels of his valuable

old armor, which he cannot even think of giving up to anyone. Alphonse does

not wish the lady, Melior, whom Guillaume loves, but expresses a wish to marry

Guillaume's sister - a wish that is granted immediately by Guillaume, who holds

the disposal of his sister as the heir of his late father, Ehrom, emperor of Greece.

[illegible]

[illegible]

Mais puisque mi[illegible] [illegible] dou fait

Or le requier, se il a plaisir

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

The passage [illegible] represents a king (Edward) summoning Guillaume de Dole by messenger to his court; the young man arrives and learns from the king's lips that he is in love with Guillaume's sister Gillebourc; he has never seen her. The [illegible]

[illegible]

from them the permission to marry Guillaume's sister:

Je ferai pour lor acordance
Iroument de bon cuer entier
[illegible]
[illegible]

Que je vueil fere mon message
De mon et de vostre acort
Que mieus n'est ne de l'un ne l'autre
[illegible]
- Sire fet il, v. c. merciz
Or voi ce bien que i'ai - cuidié.
Jeinois ne mais de - oblié.

[illegible]

The examples given below [illegible] the difference of

this rhythm based on accentuation. It appears that the rules Ma-

[illegible]

[illegible]

Sire, mon fait il je vous [illegible]

Que vous vostre secours me donnez

Maisnie, a bonne heure fui nez

Se vous me en otroiés ie dem

Rendre en mes brins guerredon

De ce que perdui Charmondés

[illegible]

Méomadès, vv. 17616-22. (1290 A.D.)

A woman might be the object of a brother's caprice even though her father had wished in his lifetime for her the suitor that had been decided upon. The following passage shows how a brother overrides the parent's preferences in the matter of a husband:

Et Roy est dans son mont gerg

[illegible]

par coi elz amast bien que prise

l'eust a mondidier rang demeure,

[illegible]

ses peres, mort bien le vauscist

[illegible];

mais ung seng freres qu'il avoit

que mout de malice savoit.

[illegible]

The element of humour is often a central one in the treatment of a woman's

hand in marriage. This feature of compensation is clear in the following extract

where a dead knight's head speaks out in response to the will of her mother. A plan of

marriage is arranged by King Godegrai Sore and Thierry, brother of Fetisse, the girl

in question. Thierry, who is very young, agrees to the marriage of Fetisse with the

[illegible] Duke's

lad, many be offered in marriage to Thierry. His conditions are somewhat:

[illegible]

Fetisse i vuet qui mout est sage.

Kenri dou povre parvenage

Et a per devant le roy jurée,

De coi Fetisse fu irée;

Mais nonpourquant faire n'en osoit

Por ce que li rois s'en mellooit.

[illegible]

Dont demanda li quens s'amie

[illegible]

[illegible]

Claris fell in love with the sister of Laris, Lydaine, who was already married.

[illegible] in a forest and the queen as visiting the wild knight in his chamber. She then proposes to Lydaine who rejects him because she is married. Claris falls in a faint and his companion at arms, Laris, learning the reason of his friend's swoon makes his sister promise to marry Claris when her present husband dies.

Claris fet cele, je cuidoie
Se dame dieu, li roys, me voie
[illegible]
Et que vous pas ne baisiez
De moi honir en tel maniere
Et bien voi que pour m'avez chi[illegible]
Avant vous me queriez tel oltrage
[illegible]
E[illegible]

Claris et Laris, vv. 7975-83. (1268-85 A.D.)

( )

The proposal of Claris is a fanciful conceit of a balm (medecine) for his love-woes whose curative properties are embodied in Lydaine herself. Cf. this poem vv. 7919-64.

An orphan, a captive of a senator at Rome, is represented as preferring the freedom of the woods of an emperor who has caused all the young women of the region about Rome to be carried before him. The chorus [illegible] answers, questioning in her turn:

Le arbre qui bien arrivé et croist
En son [illegible] et [illegible],
[illegible],
On ne me chaut mais quant je meure;
On ne me [illegible] mais ti morz nuire.

Nièce, ne t'ame a lin bon pere
Ja retient on, et li la mere
Ja mais n'avoient se bien non.

Bruxelles, MV 2760-5; 2768-70.

III. The contest of a marriageable woman on the bounds of a seigneurie or baronage: it contrasts of the function of guardianship as assumed by a father, on the one hand, and the seigneur, with reference to this latter as the feudal lord of the woman, on the other hand is revealed both clearly in the [illegible] [illegible] [illegible] [illegible] [illegible] allowed full liberty to choose her own husband after rejecting several suitors offered by her father; she decides finally in favor of Berthier:

Sire, fait il, si vos plaist si donc,
Vos-ci ma fille dist il li menbrez:
Prenez la a femme, je la li veul donner. vv. 5823-5.

Secondly, the King of France as seigneur has received Berthier and given her unconditionally over to one of his favorites Vercheambaut de Berthier:

Prenez la dame que je la vous commant
Sire fait il, V. c. merciz vous rent.
Passez avant et prenez la main la prent
Oengues n'i ot plus de delaiement
[illegible]
Le [illegible]

Roumi de Chanoi, vv. 5832-7, (XIIe century).

[illegible]
[illegible]
[illegible]

A fellow appears to have written further for the restoration to humanity

of his description, who has started with one of Arthur's knights. After

[illegible]

Empereres, par Dieu dest mout!

Fait-il, ne vous mentirai mie

Je ne l'ai pas en ma baillie

[illegible]

Et [illegible].

Ci chevalier que vous veez

Par cui herbergez est ostrez,

Ce vos di bien : onc puis lour le vos

A reposer vos chiers ne vos mes.

Erec et Enide, vv 5510-18 (XIIe)

The description of [illegible], was copied with Antidem Tornen made, on the part now [illegible]

[illegible]

The arbitrary character of the disposal of a woman's hand by a sovereign is manifest in [illegible] except Ireland, where Lidoine, the heroine of the poem here cited, is informed by Belchis that her former lover is dead. His name was Meraugis. Espinogres is the son of Belchis and [illegible] at once gives her respectful consent:

[illegible]

[illegible]:

Cest mariage a conpaignier.

Car je ne me sai saisenier

Ki onme vous metrant me prestet.

Conme vostre fil, se il vost.

[illegible]

Meraugis de Portlesguez, vv. 3033-4.

The conclusion [illegible]

[illegible]

As often happens, both in the Romans d'aventures and outside them, those of passing in the Middle Ages, a scene is patterned like the one given below,

[illegible]

times, a motif. Here the King addresses his barons:

Par vérité, vos dit, c'est cele

[illegible]

Se vos por moi et por mi amor

Volez noiser qu'ele mort dame

Et [illegible]

[illegible]

[illegible]

[illegible]

Sans plus parler et sans conroi

Si acorda li commun roi.

[illegible]

A cure of courtly feminine decoration we regard the [illegible] of a woman's veil and the model of her neighbour's head-dress, her style of hair-dressing have become the subject of serious discussion. Count Richard [illegible] his valour proffers him — wife on condition that she cannot wed anyone with the Emperor:

Le guerredon a la [illegible] vit
Que l'empereres ne velt mie
Fors a son vouloir, mais velt qu'il remeingne

[illegible]
Dit li donne la mere dame
[illegible]
Li gaut diroiner et voloir.
[illegible]
Ferai donques dit il vos plaisir.
Sachiés je ne voel pas qu'en doinst
Ne nus acheson cele promesse.
Tout l'enfouerchi, la barnesse
Ne se rien que ce nuist par rien.

L'Escoufle, vv. 1647-53; 6820-1, 6993-9. (1212 A.D. circa)

What many have been the restrictions upon a woman in the choice
of husband is manifest in the fourteenth passage, in which Orgueil is
suddenly struck in the forest. A wife summons him and casts at once
her bonds together and proposes to him that they resume their duels

[illegible]

Lez vous saluit fiere amie

[illegible]

Ne cuniez armes porter

Vos qier conduire ne mener

Et pour ce voeliez ost barnes

[illegible]

Ne prenez et je vous prendrai

[illegible]

IV. A mother in relation to marriage-agreement of her daughter or sons.

Such except various [illegible] before lectures a knight complaining that

a mother is not agreeable to his suit for her daughter's hand.

[illegible]

Ne mais ne mere ni aperçut

Fr que elle not bien qu'el m'amot

[illegible]

Or l'a gardee ni por moi

Que ne peut pens prendre oncor

Que je parlasse ensemble à li

Si a bien II ans et demi

Qu'elle est por moi issi gardée

L'Atre Perilleux, vv. 3775-82 (XIIIe).

Cp. also Partenopeus de Blois, vv. 4343-50, where the hero's mother disapproves of his engagement and calls in, to remonstrate with her, the evesque de Tours, against her son's action.

[illegible] she is received by the King of that country. After a year's time he marries her, in spite of the threat made by his mother to burn Marsilie once if she keeps company with the King.(35). Nevertheless the King realized his own fantasies in his choice of a wife and the wedding ceremony is conducted unbeknown to his mother. She is so enraged at this that she causes her mother-in-law [illegible]. [illegible].

Prior to her departure, the King had sought to pacify his mother by sending messengers to her asking her to [illegible], but she, seething and bitter, refuses to see him anywhere; he thereupon exclaims to his Knights

'S'ele vent faire il ai i vaigne'

E [illegible]

La Manekine, vv 2065-70 (1270 A.T.)

35) Ains vous me tenés compaignie, v 1641.

1) The mother chooses to have [illegible] [illegible]

The mother of Odet, Jeromine, is the person called [illegible] here, is represented

[illegible]

Et pour bien vivre demeurer

Au ciel et le royaume avec

Et vivre en dieu le vous donnons

[illegible]

Book of Hours, vv. 7867-8; 7870-4. (XIVe)

Σ A rose with a father's inherited right in relation to the disposal of his mistress.

Rose, below, a rose performs the function of a recipient in granting.

[illegible]

Mault supra

[illegible]

A la rosyne en feurs si

Sa mère, qui la s'ottria

A ce que son plaisir fera,

[illegible]

[illegible]

[illegible]

Napomquant à i fist acorder

Ses fils en vouvoi ale en mon

Schmolke, vv. 17417-25. (1290 A.D.)

1/- Appendix on Engagement

I Engagement between man and woman with no others present

[illegible]

After early mass on the day before the feast of the Ascension, Standing Maiden

to the altar and meets Perceval there; the Maiden addresses him thus:

Ma douce amie

Je vos requier de t'amie

[illegible]

S'a gré vos vient que vostre soie

Vos m'amie, et je vostre amie

Car tot mon cuer ai en vos mis

[illegible]

Trestos les jors que je vivrai

Bibliothèque de Blois, VV, 101 (69-74; 10201-2

there, in the forest, the response of Perceval's followers (VV, 1020 3-100 Stith) au réveil des premières là

[illegible] Standing asks his lady for a further pledge of her love and these words:

[illegible]

[illegible]

Que d'me jeais en bone foi

De mes mains et de mon corage vv. 10264-8

To which Perceval answers, [illegible] that Gawain is superior to her:

Ne puet estre des tot vrai;

Nus ne puet sains deshonor

Vostre homage n'aurai-je mie;

Sires pardé et je aussi. vv. 10269-10278.

Perceval de Galois (XIIe)

This pledge below was made in [illegible]

[illegible]

mais ancois firent covenant

et quel? que la fille le roy

jura a Dieu que il connoy

metoit en sa terre deffendre

qu'ele ailleurs ne vaudroit entendre

ancois en vroit son seignor.

[illegible]

n'et que de ce qu'ele li dist

- - - - - -

jura que bien et loiaument

[illegible]

Roseman, vv. 1023 9 - 46.

Gawain, on seeing Lidoine, first refrains from speaking to her

of his love, then quickly commits himself in these words:

[illegible]

Je m'en vois ou que vos aillés

Mais vueilliés que de moi sachiés

Que je sui vostre quelement vv. 450-3.

[illegible]

Beaus sire chevaliers, merci!

Fait elle, mais sachiés de voir

Que vos conoistre et vos veoir

Me pleest mout et ni doit il fere

[illegible]

Vos ai ami et bien le croi vv. 460-5

And [illegible]

[illegible]

[illegible]

[illegible]

( ) For the exchange of rings of the chevalier and Sygne, vv. 1555-6.

A Knight Errant is a romantic, is supernatural as an Ideal man is that term alone
proves, and no sooner does his aged wife die than he proposes to Grac-
ieuse who has stripped to his shoes and is seen from her own window:

Ne li veut plus l'amors cuchier:
A conseil à sa mie apelle
Ysoudain et en la place
Qu'ele voit sa fame et s'amie;
Qui il tient ses mains et ses amies
Tot les jorz que il avra vis.
Dame fet il, je vos otroi
Tot quitement ma terre et moi.
Ma terre tient vostre plus que moie
Tu - - - - - - - - - - - - - - -
Mes se vos plest vecz vos ci
Vostre seignor et vostre ami.

Ywaines & Gawain vv. 1101-10

The scene of the interlude given here below is an orchard situated near a river. The lovers, Galerant and Freseur, treat themselves obvious of the presence of Lohier, Freseur godfather, who has worked on behind the shut-
ters. Galerant says to Freseur after her expression of misgiving that he might
go away and leave her some day:

Jenay je vous iray et jure
Ma foy vous dons et vous plevis
Tant com je suis en terre vis
Et que ne . . . . . corps ravoray l'ame
N'avray autre que vous a fame
Ne vous feray ore de plus rage
Mais Dieux me mettie en tel age
Ou quelter en puisse ma foy.

Galerant vv. 22,72-5.

After the proposal to marry and the favoring answer, Galerant rings to his Lady a bell which he forbids her to tell to any one. Ibid vv. 2296-2325.

Fresne's response to Galeren's words is as follows:

Certes, dit Fresne, je l'otrai

Je n'en quier plus estre pesme

Tant que la chose est si mesme

Qu'elle sera a point venue.

- - - - - - - - - - -

S'en est moult Galeren[a]aise

Lie. Tant comme il a mais et baise

Et celle li moult voulentiers.

Fresne, ed. cit., ll. 2278-60.

There is a second pledging of Galeren, [illegible] Fresne, [illegible] of Lohier just prior to Galeren's departure (Ibid, ll. 2494-2511

Esmérée, daughter of the Duke of Aleiz and betrothed to Guiniant, observes that Galeran seems disturbed by what may be the troubles of love and wishes to know what is wrong. Galeran decides to offer himself to Esmérée, thus rejected by Galeran.

Dont ay je en fol emprise
Fait celle en vous a bouter
Amour a tort, car je ne vous
Et neporquant amer vous vueil
Ja ne lerray pour vostre orgueil
Car qui bien aymer se humilie.
Puis que mes dis te mes vuilles
Et en vous me rens du tout mis
Je veuil a vostre amistié
Dont ay je tournée m'entente.

Galeran, vv. 4599-4609.

The Lady of the Isle of Gold meets the knight she has overcome

an adversary to the great delight of the surrounding country she

had been threatened by the Castle. An offer of marriage is made by

the lady to the Knight in these words:

[illegible]

Conçuns m'estes vostre amie

Tamais de vos ne partirai.

Ne dou vos .mi. ostendroit faire

[illegible]

Je ne veuil pas mettre en delai

.

Et si ferai de vos seignor

Mes tiere vos dons et m'amor.

A mari, sire, vos prendrai

Millor de vous certes ne sai.

Li Biaus Desconneus vv. 2240-6; 2251-4.

The context of this proposed chasing the knight wandering the lady per

[illegible]

Mout bonement est la marcie

La dame par la main le prie

[illegible]

[illegible]

Illuec se sont andoi assis

Mout i ot chevaliers de pris

En la sale du bliés paris

Par le palais nus mot ne sonne

Fors il doi qui forment s'antr'aiment

De bracs dis qui forment les preisent

La Blanche Voie, vv. 2155-61; 2166-8.

[illegible] : [illegible] [illegible] [illegible] [illegible]

De celi, que ne fu pas fole

Car la vit si proz et si sage

Miels l'en ama en son corage

Molt l'en mercia l'ancessi

Sa main por fiancer li tint

Qui le l'amerait sanz boisdier

Et ins in mouce [illegible]

Et li escrie li [illegible] et [illegible]

Jouffrois de Poitiers, vv. 2097 - 2105 (XIVe)

The excerpt quite below is a clear description of a woman woman named Yseult deeply enamoured of Tristan; her passion allows her no sleep and after learning on her bed on her distress she at length arises and repairs to the knight's bedroom at dead of night. With her face bathed in tears she offers herself to Tristan:

Ainz, beaus sire,

Car tant vos aim que plus ne puis.

Mon cuer ai perdu, ne ne truis

Fors me dit qu'est devenus.

Ma damoisele, voltre cuer.

Si je l'avoie en ma baillie

[illegible], vv. 1427-28 (XIIIe s.).

[illegible] (vv. 2583-2610) be

The keeping with the picturesque character of Arthur in the old French romances the following lines represent a meeting, Picomte Guenael by name, appearing at Arthur's court and asking the king to knight at once that he should have Bel Inconnu in mar-

riage :

Sire, dist cele, entent à moi

[illegible]

[illegible]

[illegible]

.

Tuz l enveiez en ma contrée

Por moi à rescourre et aidier;

Mout[illegible] cen est jà bon chevalier

- -

Or vos ert [illegible]

[illegible]

[illegible]

[illegible]

For a similar occurrence in the old French [illegible] 5615-56

A passage is here quoted to show the form of marriage
as mean Knows a woman's wife that he her husband without
the woman has it, appearing, being; the passage begins

Se li vint en voisine
Sue devant lui ne n'a pas une
Espaniss[illegible] une semblance;

Se li diroit, en le est vis;
Amis, amis, regarde moi,
Ci sui venue devant toi;
Oevre tes bras, regoi mon cors;

Lui merci le requiert et prie
Que lie de mor face s'amie.
Tot t'abandone en la franchise

Car autrement nus dons ne prist

Se ne fet mariage [illegible]

The custom of choosing a favourite at a tournament where a woman appeared herself to the victor is well represented in the lines given here because, in reality she has reclaimed the betrothal promise from the 'maiden of Gaul-devisant' in beating in combat my lord adversary Gawain and as the lines closer the young wo-

[illegible]

[illegible]

La pucelle cortoise et sinple

Tint la guinple cortinement.

[illegible]

Sor l'escu[illegible] si le reçut.

[illegible]

[illegible]

Qu'ele le donnast par mervoille

[illegible]

Cuidoit vos et voiez mes lius

[illegible]

Below is recorded an engagement in which the principles were brought together by a friend the Count of Artois and not until their appearance before a priest was there any intimation between them

et fut incontinent mandez le prince, lequel y vint joyeusement pour

[illegible]

Lacuelle y vint en notre estat; et fut le roy [illegible] fut hébergé pour

l'espace de [illegible] jours, fors que de l'esbanoyer, pour quoy ce jour fut fourni au quatrième ensuivant, dont la court fut pleine de joye.

[illegible]

represents King Arthur according the hand of his daughter in Offwaer

a Knight, at the close of a festivity; the king is holding the woman's right

hand in his left and the man's left hand in his right during which

a wedded ceremony is taking place, evidently from the position of the king's

head turned, as it is toward the Knight. [8]

[illegible]

P. Bergmann, (Ed.) Lund. 1847. The editor's comment on this figure is found in his Introduction, pp. 7-8; Ce point de vue des moeurs, certains sujets tirés que la nature des faits

for the vividness of detail and intimate interest the poem, from which it is extracted, is a fair representative of the entire class.

Li rois le prent, par la main le tint,
Dïent moi, bele, ne me cuerz vos mie.
Voiez vos Engelot qui tient a baronie?
Meillor de moi ne poez avoir mie.
Sire, dist ele, Jeu ne vos harrai

Et dist li dus: Se ne me despleisoit mie
Par Deu dist Karles il ne remaindroit mie
Fors que chascuns de creanter et otrie.
Au monstier vont o bele compaignie

III Engagement vow [illegible] in the presence of barons or the court.

[illegible]

[illegible]

[illegible] court : (59)

[illegible] tenant [illegible]

L'empereur [illegible]

[illegible]

[illegible]

[illegible]

L'empereur a fait venir

Les [illegible] et [illegible]

Et les barons [illegible]

[illegible] a avoir, [illegible]

[illegible] vv. 2314–16; 2128 [illegible]

(59) [illegible], cf. [illegible] op. cit. p. 39.

[illegible] or messenger.

[illegible] from Greece appears at [illegible]

reek the hand [illegible] I entrusted the son of the [illegible]

[illegible]

[illegible]

Chascuns porte un rain d'olivier

Por jeue et pais semener

Et c'on rachie messagier sont

Tant chevaucent [illegible]

Qu'en perron viennent ci

[illegible]

[illegible]

[illegible]

[illegible] v. 2586 - 5.

[illegible]

[illegible]

[illegible]

[illegible] 78 - 4.

[illegible]

Cil avoit Jonathas a nom

[illegible]

Un petitet [illegible]

Et dist Signor, or oiés pais

[illegible]

Que nos message sont

[illegible]

Entendés sire, et dist mgnor.

[illegible]

[illegible]

Jonte Guerre et Constantinoble. 1 v. 2603 - 15

[illegible] v. 2681

Por cui ta fille te rec[illegible]

Conseille lui que il parcha,

Se tu ent pecat oblieras. - 10

L'empereur a son conseil prist. v. 2641

[illegible] 2683

[illegible]

Cuens [illegible] a ses parelz

Li autre i ont tuit escouté

1

The Knight's tune of the poem called from Ulrich von Lichtenstein

[illegible]

purports to have to journey, on his account to Nothing-at-all, where

he could answer the enchantress for them:

Se vous voulez avec moi venir

[illegible]

Et au roi dites vous mauvais,

[illegible]

Certes, j'ai vous pour donzel.

Dites aussi il excusez.

M. Florimont et Floriel, vv. 1732-7 (XIII[e])

The case of an engagement undertaken by the Count of Artois in behalf of the nephew of the King of Aragon (Count) Prince of Vienne presents some peculiar

1. The Count of Artois has protected the Countess of Cardonne from

2. Concerning that a love affair is about to commence between the

to the King of Aragon's room and unfolds the affair over which the King is delighted

3. The King and Queen and the Count of Artois agree together to keep

secret the fact of the love affair in question and the Count proceeds on the mission

to depreciate the Countess in favor of the Prince of Vienne. She accepts the suit

4. The Count of Artois thereupon returns to the King with the news of the

Prince of Vienne is summoned to receive the bidding.

5. Finally, the Countess is also accused in and the betrothal

forthwith, before the Bishop of Saragossa.

Comte d'Artois pp. 69-84. (XV°)

Appendix. Ring. Betrothal

Lionor, the heroine of the poem cited from here, explains a servant

to carry the tokens of good faith which she gives him, to the King: remember

as coming from a lady, not from Lionor who wants her rejection of the serv-

ices said and offers to accept him fortunately:

[illegible]
[illegible]
Et vos mandz et vos dis

Qu'ele ne vuelt en vo servise

Car il i a bien autre gent di

[illegible]

Quant il jouste jorent issu

Vos dreciez ou il jurent nus

[illegible]

Et formoie l'anel de cinture

Et quida mout ei d'amoretes. (29)

[illegible]

(29) For a similar use of a signet or ring to close a letter, cf. La Vengeance de Raguidel, vv. 1327-31.

After the two lovers have escaped, Richeut and Aelis, from home, they find themselves in the heart of the day by a fountain and, as the quotation here shows, the king finds Aelis discovers in her natural as presented to Richeut as a paradigm of her love:

Amis fait elle mon ami Pere

Par cest ami qui mout est gens

Vos doins je mon cors et mi amors.

- - - - - - - -

De ravoir vus en remembrance

E vus - mun vrai [illegible]

Mieux le veisiez, je cuit, avoir

Ici en mon doit, se il fust sages. (29)

Le Escoufle, vv. 1482; 4485-89; 4526-9; 12115

(29) For a similar scene in which Aelis, whom a king wishes to marry, has

[illegible]

cf. Le Escoufle, vv. 173-88. Ed. K. Warnke, Halle, 1900. p. 47-8

Grant [illegible] personage referred to between the episode

[illegible] as narrated here, may be said to belong to the

section of the work's Marian [illegible] and nightly vigils before

an Icon of Our Lady to the disconsolate, a ring which

[illegible] young women [illegible]

[illegible]

[illegible]

En une bataille d'acatrent

Chevaliers qui entre eus se pristerent

Ne fu gaires mors mes a grant peine.

Vi bataille ne poing ne atrimme

[illegible]

A grant peinne m'areisonna

Son petit anuel me donna

Et me dist que vous li donnastes

Avant vos amors entreformastes;

Si vous mande que le gardes!

Cleris et Laris: vv. 25995-29010. (1265 AD)

Flore and Lirope are on the eve of separating, after having enjoyed the full experiences of love. Lirope gives a ring to Flore and Flore retains his belt or girdle. Why rings are not exchanged mutually is not plain:

Amis fet ele, en remembrance
De moi et pur reconissance
[illegible]
Et Kant il auerk ma monëurez
[illegible]
[illegible]
[illegible]
Trois fois le vos la baiserai

Flore et Lirope vv 1179-1186 (1250 A.D.)

The ring of betrothal or marriage (30), proves a poor option to good advantage in making a plot. The instance given below is of two lovers separated by an ill-fortune but whose reunion is secured by the merchance of a passing bird, who bears the betrothal ring which proves had once presented to Guiscard:

[illegible]

Le père fut lonté vermeille

[illegible]

Dore il remeint et se tint garde

Une chose fu Guiscard remembre.

Roman de la Violette, vv. 594-9. (12th c.)

(30) In La Manekine the ring which unites together the later episodes of the story is a nuptial ring. Cf. vv. 0064-74 of the poem.

Cf. also the Roman du Comte de Poitiers, vv. 195 et passim, for a similar plot concerning a nuptial ring; also Le Escanfle, vv. 4-00 sqq., contains an episode involving a lost ring and its recovery.

a ming as this instance here cited shows was used to refer to a lover

or companion. The remainder of the poem demands a recognition, however

[illegible]

Por vostre amor que je desir
et avoir tant comm je vivrai
Sans dosnce ne vos lerai
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
Ne ne t'ert mes boens mestis.

Guillaume de Dole, vv. 3333-42. (1200 c.E.)

[illegible] house, but the answer was that, although in the apartment with her mand, she could not receive a visitor as [illegible] Guillaume de Dole, vv. 3326-32.

IV Appendix to Proverbs in Bethlehem

[illegible] ni love with Guillaume whom she thinks to be of inferior rank. The [illegible]:

Aline mais jamais de mon âme
De mon vouloir ne de mon pure
[illegible]
Comme j'ai fait, bien le puis dire
[illegible]
Aumont j'ai l'accueil doux et courtois
Et roi. et fils d'empereur
Et ceux dont je puisse honneur
[illegible]
[illegible]
De quel lieu est ne de quel pays;
Aline ne connut qui le porta.
N'onques ne vit qui l'engendra. (14)

[illegible]

de widdes, and who also feels that immediately after her father's death, which

was recently happened, she should do so any longer about marriage with Lotter:

first de ses amis a faisoit

pour faire mostrer sa maison

a son ordre qui lui donnait;

car de donner la donnait

et la voloit par mariage

mettre a l pouvre lignage

moult tient qui fait en lui sont

Concerning Marcoaldus, whose birth as an unexpected surprise,

the general sentiment is expressed in the following lines:

[illegible]

Qui a femme est est marié (17)

[illegible]

[illegible]

Mieux vaut bons fils à père vil

[illegible]

Gaston de Paris XV. 500-14 (1182 A.D.)

[illegible]

the young woman regards her future plan as more worthy: Plutôt avoir un chef-

[illegible]

The question of rank between the man and woman who were to marry is always of prime importance in the poems of adventure. Fresne learns that she is not of high birth but was taken mysteriously brought up by an abbess. She will, however, engaged to Gurelon, a courtier. Later Fresne's foster-father, Haimo, reveals to her of her parents

[illegible]

Avenir ja estes assemblés
S'estes n'estiez faitiz ou emblés
[illegible]
Mes il ja a femme vous prenjon
Ce ne pourroit avenir mie.
Venir vous puet bien a envie
Mais j'ai paour qu'il ne vous nuie
[illegible]

Gairaut, vv. 1017 - 26. (1275 AD)

Dumarsis the son of a king, has been independent enough to fall in love

with the wife of a vavassour. The young man at length repents of his

crime, [illegible] reconciliation with her people, who [illegible] him.

N'est pas amors de fil a roi

Vers la forme d'un vavassor. (18)

[illegible]

[illegible]

[illegible]

Mais vavassor et vachiers

[illegible]

De fil a roi n'est pas amis.

[illegible]

[illegible]

[illegible] mariage

Dumarsis le Fileur, vv 560-70, (1250 A.D.)

(18) Cf. also the sentiment on the unequal marriage over a proposal of marriage made by the son of a vavassor to her; Chev. et Escuiers, vv 25-32-35, (1250 A.D.)

[illegible] noise ends a squire, just outside the walls, what is the trouble. The

[illegible]:

Trois homme vont ici je vous dirai:

Le [illegible]

[illegible]

Son fait est à - dedans la noise.

Grant deul en ont li palasin,

La dame qui tient de vos lin,

Ne jà ses niens s'en li a[illegible]

[illegible]

Comité de lecture VV 87 4-13; 88 -.2 (1170 n.s.)

Yoxaine and Meranjis, having both become enamoured of Idoine, immediately break friendship, and the Court of Love (1) composed entirely of women decides in favor of Meranjis for the hand of Idoine, because he forgets womanly wrath above her outward blemish. Arthur then requests the young woman to wed her pledged to Meranjis with a kiss:

[illegible]

A Idoine qu'ere venist
Meranjis de sa demoisele
Envoi qu'il heut pour voleure.
[illegible]
[illegible]
[illegible]

Meranjis de Portlesguez, VV. 1113-19, (12 64 A.D.).

(1) For the Courts of Love, cf. Warnke, F., Wommenrecht im mittlern Europe, London 1869. pp 132-5 and A. Méray, La Vie au temps des Cours d'Amours, Paris, 1876. pp 133-158.

In the passage given below it represented a virtue being complimented [illegible]

[illegible]

Dame qui par moi se marie
On le clame à Velenie
Et quant elle s'est mariée,
[illegible]
Et s'il l'en vont desconvenant
Par li mendres l'en blesmie et tient;
Mais vos ne faites pas issi
Par haut conrel prendés mari
[illegible]
Que vos ne voiez se bien non;
De Dieu soiez-il benëoit
Se il vos conseillent à droit
Or i pert que ne queriez mie
[illegible]

[illegible] [illegible] [illegible]

[illegible] [illegible] [illegible]

point first après Clémentès leur proposent mariage de leur:

Sire fait-elle, et je suis
Mi oiseuse à cette volonté
Sinon inconnue et vierginité;
Si ne m'ara [illegible]
Ja cette chose ne desconseillerai. (20)

Clémentès vv. 1740-44 (1274 A.D.)

(20) Chrestien must believe [illegible] of five months absence forces France to wait for her lover (Guillaume) before they marry; also a similar absence of lovers lasting a year's time; cf. Tristan et Blonde vv. 1993-5 during which [illegible] woman, the Sire de Beaujeu, [illegible] shows the virtue of a girl who, in spite of the assent of her suitor, refused any alliance with the nobleman short of legal marriage, such was of common knight. Cf. also Ipomedon, vv. 10531-2, and 10511-12

The sentiment of the comedie, done as Tolkien would Plautus or Terence or

Moliere and quite rare, demonstrates the creation of interesting characters to express

their reactions, romances within the bounds of innocent rejoicing:

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

Le Ciel vous me doit assez [illegible]

[illegible]

Je veux le jour de amours s'[illegible]

Sans se voir, que vaudra desirer

Sans desir se mêlant en dessert

Durables chaînes qu'en vaudra

Un empirement sur volonté. (21)

Jeanne de Pisan, VV. 1519-25 + 1527-31

(21) Cf. also the comédie, a guidance and advice; guidance is representative in a manner to the Professor who advises the hero to explain every from guidance: Bien sachés que ma maire ne vore Nuchier pour nous Vaincre de Fée, VV 3036-7, and, further on, the qui examine vino reality: Toutes fois avés mis Vos boites mains [illegible]

The picture of the courtship days of Tristan and Blanche is of too great length in the poem to be given here. A few lines will suffice to show that the poet is drawing on his own recollections from the past for his

Lancelot about. He leave his betrothed and go to Bretagne, Lancelot in the

care of Lancelot godfather. The young man addresses Jeanne thus:

[illegible]

Que je vous tiendrai ma promesse:

Je suis certes vous serez contente.

[illegible]

Ainsy que jespere soyez ainsy moy[?]

Vous donne pour vous cheualer estre

[illegible]

[illegible]

Lancelot, vv 2867-74. (1275 A.D.)

Floire and his sweetheart Blanche, who talked to each other in the following

manner. The pair knew that secret intercourse should happen only on a feast-

when a new [illegible]

Blanche, fait il, vous est il bon dist:

Encor jamais dusk nouvelle grand joie

Si longuement ne sauroie vos nouvele

[illegible]

[illegible]

Par dieu vos jure, souveigne vos

De l'amor ki est entre nos. (127)

Floris et Blanche, vv. 1172-5 (12th C. A.D.)

(127) The request for this sweetheart is a marriage of Floire and Blanche, v. v. 1488 [illegible]

The breaking of the engagement of Otho and Guillaume ~~that~~ had been

sworn to by the Emperor of Rome and his barons, was a very serious matter to the

Emperor's mind, which had been emphasized touchily by his words: concerning [sic] to cancel

the promise ~~which~~ he had made to Guillaumes father, Richard. The Emperor ex-

plains to his vassals [illegible]

Je cuit que vos avés oncoïr

Fait à empereor, ou trop bati.

Le chose est ja c'a venue

Que n'en jouet [jouera] voler avriere. (23)

L'Escoufle, vv. 2744-7 (1218 A.D.)

[illegible]

(23) V. Ibid., vv. 2944-5: Jeeste est [illegible], which

regards the withdrawal of the Emperors word of promise to marry his daughter to Guillaume

... wishes her heart to marry his daughter to one great a novice, as approved by his wife and relatives for his return. The marriage can not be executed except by payment of money, which the relatives refuse to pay. This play here below, is suggested by the father to his relatives:

Si vous prenez, je desperai le mariage en la manière comme je vous disais entre vous et de grand terre, vous serez aussi propres à ma haute fille car je mort aime; je vous la voles donner .iiij. c livrées de terre je desperai le mariage et nous allons marié par votre conseil.(24)

Flore et Jehanne, p. 16. (1300 A.D.)

(24) - This marriage is among the betrothed, for we find later (Ibid, p. 19) that the ... be known. ... [illegible] betrothed was a second one and that, by mere mention right, the first suitor engagement had been broken amicably and he had been indemnified for the breach of contract. v. Ibid, p. 7.

Richard, the hero of the poem titled Richard, was born [illegible]

[illegible]

by the King as a wife for Richard. [illegible]

Or ou mierveuse

Dreçoie mais n'ou sa fierete

Que vos volez que me [illegible]

[illegible]

Que je fusse [illegible]

Richars li Biaus, vv 737-41 (1300 A.D.)

Disparate in the eyes of a bride and groom was treated upon, to

judge from the poet's subjective attitude, as a morbid anomaly and condemned:

[illegible]

Ne se met bien je mie à sanje

Que ce est jeune pucele joint;

[illegible]

[illegible]

Vieuz hom sachiés qui prent enfant. (25)

Dunmarr li Galois, vv 165-70 (1250 AD)

(25) The young woman referred to always is represented as less than eighteen years of age (v. Ibid, v 163).

On the same pound of unequal ages, cf. Aucassin et Nicolette, where the husband is over a hundred years [illegible]

[illegible]

and 134 of the poem.

Cf. also Roman de Renart vv. 37-46.

a means of offering one's love by means of a token, described in the excerpt

[illegible]

of French possibly Adèle's Roi Lady of Sparklestreak under vow in the 13th century,

[illegible]:

Pensés de tousiours penser!

Se vengues le tourmentement

Et amour vos obeira et present

Mon corps et quanque vos vourrons VV. 1324-7.

Thereupon seeing the Black Knight worsted by Guenevere, the Queen

[illegible]

Guerdon vos ai sovent mes dames

Car je vos doutes toute mi ames.

La Vengeance de Raguidel, VV. 1324-7; 1391-2. (XIII cent.)

Galiène was jealous in love with Fergus and often returned to her

bed-room distracted with thought, upon how to make known her love to Fergus:

Ivresse! ne te retirerai de moy

Comme je l'aime de cœur loyalement

[illegible]

[illegible]

Je ne le nommeray, ce jour ne le dis.

Je le dis! on a-gé dit outrage:

[illegible]

[illegible]

Une pensée d'amour le requiert. (27)

Fergus, vv. 1245-56 (1200 A.D.)

(26) Galiène does, however, give way to her tender passion, & lies, and awaits Fergus in his bed-room to offer him her love.

(27) For a similar sentiment to that given above, cp. Florence et Blanchefleur, vv. 3927-33 (1275 A.D.); also Jehan et Blonde, vv. 31 sqq. 57

Seulement il prescindit upon le titre a vide for the reasons expressed

in the passage given below, which leaves the material incentives in

[illegible]

Encombrez vos arcats pechez

Si cest terre estoit sans air

[illegible]

[illegible]

Si vostre vie estoit finé

- - - - - - - -

Si jamais faire qui vous biez

[illegible]

[illegible]

[illegible]

Et s'en serez moult plus doubtez;

Si cest lait est vuidez

De vos enfans et vostre terre

[illegible]

[illegible]

the reasoning is somewhat [illegible], [illegible],

below, is an excerpt from a passage which relates of the Count d'Artois,

[illegible] to commence [illegible] an argument between the Prince of

Vaine and the Chevalier de Coudenne [illegible] the latter took great

vrouth and in whom he took great interest. She is represented as just a-

bout to approach her on the subject of her marriage and ranging:

Comment reigneuris ne pouvoit honnement estre paisible sans seigneur

qui la gouvernast et diffendist, se besoing en estoit, en prouvant ceste

raison par le danger où elle avoit esté par deffaulte d'homme qui

[illegible] la vis-

roit marié à chevalier, tel qu'elle peust avec luy vivre amiablement

[illegible].

Comte d'Artois, p. 83. (XV°)

Cf. Gröber, Grundriss, for the time of this romance. pp 774-5, vol. II'.

The poet, in the lines given below, dwells on the sordidness of his age and contrasts the desire to marry for wealth common to his day with the laudable motives that prompted men of a past age to marry:

Car chascun tint tel coustume avoient

[illegible]

[illegible]

Mais que il preissent avoir

Bele pensée et bien taillie,

[illegible]

Mais que pour bonne part tenue

Eussent pour prise tenue mie,

Dus ne fust mie empereris

Tenuz et tenuz en fuis et en dis,

Mais or n'en vent on mie voir

Bele ne bonne à pou d'avoir

Clémencia vv. 7121-32 (v. III[1]).

Yde, the sister of Osbert, Lord of Sanctuit, has refused the rent, finds
no in Soret, abreuvée à nombreux ostacles and it is not possible de se mettre d'
[illegible] is recently buried over, why the Four objected. This examination was
so made by the gentle in a meeting, Renaut de Bricourt :

Or voi bien c'on gaieus ne me [illegible]
Si mis orgueil son dernier [illegible]
Et mes chevaus un estendart rouge
Que sovin organisement ;
Comme conseille a lui me rent
Nonobstant il avoit vus [illegible]
[illegible]
[illegible]
[illegible]
[illegible]

Soret de Nanteuil, VV. 1100 ? - 1110 ? [illegible]

[illegible] Cf. Guibert, VV. 7, 8 [illegible]

[illegible]

Tiny je suis un autre inconnu. Here the reference is to Baptiste, from which it
can be inferred that Soret's mother was Yde's godmother, [illegible] that Yde would not marry Soret

Aubert comes to this decision to use him for a matrimonial match at first

sight. She is to have one of her own choosing:

[illegible]

Car que jou doi nomeir Diane

Se i veus donroi tout a talent. (24)

Ferabras, vv. 5987-9 (1200 a.D.)

(24) For the use of recruits' names in oaths and prayers in the chansons de geste, v. Stimpel's Anfs. und Abhn. IX: Adelais und Ausrufungen in den altfranzösischen chansons de geste, Johannes Gutenberg. Academy 1952. pp. 8 11 note 2, et passim.

The susceptibility of women to the influence of love and the ravages which its contemporary forces make upon her body and mind are frequent subjects of the poets. A man however is occasionally sometimes as subject to a woman's [illegible]

[illegible]
Amours le rechie amours le blesce
[illegible]
[illegible]
[illegible]
[illegible]
Amours le fait le vis changier
[illegible] fait maigre de face
Amours le fait plus fort que glace.
Amours d'ami, amour le destraint
Amours le fait et pale et taint
Amours li tolt joie et deduit
Amours fait que joie le fuit. ( )

Aucassin et Nicolette VV. 1502-15.

( ) The Chansons de Gestes always represent a man as indifferent to love, cf. Yvain et Gawain VV. 634-36.

Appendix to the Wedding Ceremony.

In the account of the marriage of Lais with Athanais, the fact is given of three days elapsing between the pledging and the wedding meal, of these two were spent in bathing the bride;

Ni ait alumé un rejour;

[illegible]

Et cil ni vot plus ariester;

Les dras fait faire et aprester

Ne miuz qu'il set, ne miuz qu'il puet

Et [illegible]

Baignier se fait deus jorz entiers;

[illegible]

Ot chiés n'antrain n'aise esté,

Et qu'ele ot bien ses cors vestu

[illegible]

Biauté de feme envers cele

Qu'Athanais avoit en li.

Or la baignent lint li voisin,

Or l'aparentent as cousin,

[illegible]

Ce grant monstier qu'on dist Saint Pere

L'espousa Lais l'empereres

Below is given a long account of the wedding of Ille and Galeron, from Sire O. Cousin, who brings about this marriage in the short space of one day after the agreement to marry had been reached by Cousin from Ille, his Lieigeman, and his nom d'alteron; Cousin, the duke of Brittany, says to his daughter:

Ainsi parle

"Je vos ai mon vivant donné mon
Car priés por l'amor de moi
Ille a marit, car entendrait
Voel et comanc que il vos ait"
Biax sire gent? "Oui en ce jour."
Et je vos dirai tot voirement
A la cort ot [illegible]
Et un abé et l'evesque
Si ont la pucele espousee.
Ille ens mont a la cort[illegible]
Et Galeron ne sont [illegible]
Et ont lié jeu et lié delit
Que nus hom ne porroit conter.

Ille et Galeron, vv. 1516-29. (1167 A.D.)

The messengers went to Britain from Rome to learn the whereabouts of

Dêlê's lost wife, returned with no news of her whatever. Dêlê, in consequence

[illegible]

her hands. The wedding is described below:

[illegible]

Iz mais, de ciels cerie honor

Vos'ing le dam et navert chi

- - - - - - - - - -

Dêlês li dus, le vent mont vien

[illegible]

Li aparoïcis la pomkaie.

Dont vi i a el, mes c'om le face

Li aparoïcis les espeure. (33)

[illegible]

(33) Cp. Pomedon, vv. 77. 78.

The description of the wedding service as continued here below, shows the groom at the priest's right hand; the officiant takes the right hand of the groom, obviously to place it and the bride's right hand together:

Li abés vint tot revestus

[illegible]

[illegible]

Qui respondirent: Ademis

Dist li abés, or pardons d'el:

[illegible]

Li Castelains estait à destre

L'abés le prist par le main destre

[illegible]

Où, dist Herpins, par St. Jame.

[illegible]

Comte de Poitiers, vv. 471-81 (1170 A.D.)

[redacted] Yelous, between Lucotin, an old woman, and

widower, and Lucecine, who is twenty-five years of age:

Tot maintenant sans respit quiere
Mande cil par toute sa terre,
Une femme a jone et pleniere
Si vraiz qui encore et renove
Soit de bog; et qui ne sera
A ses noces que il fera
[redacted]
Semondre le fera de droit.

S'ost ou jor il [redacted]
Et cil a priee et requiere
S[illegible] fame de main d'un abé. (3n)
Assez i ot nus et galé;
Tot jor gabois et par ri[illegible]
Furent ses cinores devinés.

Guillaume d'Angleterre, vv 1263-70; 1305-10. 1172 AN

(3n) For the expression of marriage, jeur main de prestre, cf. Nouvelles, v. 5075.

The ceremonies referred to in the passage below concern wedding and coronation services at the church. The marriage of Guillaume with Héloïse and of Alphonse with Guillaume's sister, Florence, both of these pairs being of royal station,

of any consider but are possessors of extensive domaines:

Et meisme cuer n'en vont tot droit

Li patriarches Alexis

Par le coustume et par l'usage

Qu'il menoient en la contrée.

Pour avoir a sa fame esperance

Quant vont li chevalier, lumeles les vous

Por le sacre des nouviaus rois

Et quant la messe dite fu

Et granz vont vont bel revenu.

Guillaume de Palerne, vv. 5877-9907; 8914-17; 8921-2, 9

The order of ceremony events needs to be detailed here in the order given by the poet:

I The wedding morning, an early hour, is the occasion of music, vv. 5801-5.

II The nuptial procession forms & the castle; all the company is mounted; the

III The brides and women friends enter the room & first escorted by barons, vv. 585

IV. The men were mounted and then proceed to the church. vv. 8865-7.

V The priests from the church come forth to meet the men, v. 5877.

VI The men dismount on seeing the approach of the priests were surrounded, and

then near the holy relics, where they stand; then they enter the church. v. 5894.

VII The Kings and Queens are crowned and richly dressed by the pope. vv. 8901

VIII [illegible] feasts, vv. 8905

IX [illegible] in connection with the [illegible]

X [illegible]

A triple wedding of Parthenopeus and Meleager of Calydon, King of France with Ismaria, and,

Finally, of Tydeus with Perseus, is described in the following lines:

Ez vont les dames à la glaie	Li messagne vont mandé
Ben grant compas, ben grant loisir.	Lor cortes en lor maisons tenuent;
[illegible]	Ilpes vont evesque et abe
Que pes pores avoit mandés	Dont il y ot a grant plenté;
[illegible]	[illegible]
Mandé mesnagement et mandé bel;	Es paiseent à l'empereon
[illegible]	Et sa peron al roi de France;
A cui Rolaiers France destine,	[illegible]
[illegible]	Perseuit à Tydeüs le pros,
Ot le gent cors, ot le cler vis	Les promesses tout et lor vols
Dolz et vers que dames que pucles	[illegible]
Vont noncier qeules et beles.	Et lendemain les dis mesa
[illegible]	[illegible]
[illegible]	[illegible]
Avenement se vont aries	Et ont l'empereor trove
[illegible]	Emmené et a roi ensemble
[illegible]	A l'empereis ensement
[illegible]	[illegible] et de sa cler ensemement

Fergus is represented, in the citation given below, as marrying Galiene, and the description of the wedding ceremony includes also some phrases of the festivity not directly connected with the service:

Li bans les briens; à l'ajornée
A Fregus s'amie espousée
A grant joie, à grant delit.
Cele vile fremist et bruit
Sonnent timbres cors et [illegible]
Ensement fument ces cuisines.
- - - - - - - - - - - -
[illegible]
Comme de sainz Jehan Porziade.
Lués est ensanglés et espiés
Et li serviches les lués.

Fergus vv. 4913-23; 4937-40.

The order of events concerning a wondrous and marriage are given below in

[illegible]

1. Friday Ydaine goes to ask Arthur for the hand of Fergus, Fergus vv 6615 –
2. Saturday, Gawain ventures forth in search of Fergus, vv 6716 –
3. [illegible]

   a tree with reference to Ydaine's marriage with Fergus Stanza 69 25 ff.
4. Arthur first visits Fergus of his wishes Ydaine, vv 6838 –
5. Arthur then visits Ydaine of his wishes Fergus, vv 6877 –
6. Arthur then visits Ydaine by the wood and gives her to Fergus, vv 6888 –
7. [illegible]

   declares to those assembled that introduced was now made. (39) vv. 6898 –
8. Fergus married Ydaine on a Sunday, the day of St. John. v. 6914 – 15
9. Splendid celebration which lasted fifteen days vv. 6944 – 49

Fergus, vv. 6015 – 6950.

(39) The word for betrothed is given as *marriage*, v. 6901, and the word *abandonment* v. 6944 ?

The wedding of the Emperor Conrad and Liénor, sister of Guillaume is portrayed in the passage below. The bride has emerged from suspicions of infidelity and her chastity is proved to the delight of the Emperor, who caused a jealous seneschal to [illegible] to the [illegible] by water and who was found guilty of [illegible] against the [illegible].

Or alez, si vos atornez,
"Sire," fet il, a l'arcevesque.
Lors s'en va, et bien .x. evesques
Revestu a l'arcevesque.
- - - - - - - - - -
[illegible] grant joie [illegible]
[illegible] au moustier [illegible].
- - - - - - - - - -
De l'eglise [illegible]
[illegible]
- - - - - - - - - -
Après droit empres l'espousement
Lors lor fist ou segnoreiment
Quanqu'en dut en fet et en dit
En l'onor dou saint Esperit
Et chanta de la Trinité.

Guillaume de Dole, vv. 5290-3; 5348-9; 5358-9; 5367-71.

The details of a wedding ceremony, as far as the Pentecostal service before the priest is concerned, are meagre enough. The poet leaves right of the bride to spend most of his time upon the gifts that were made, of the selection of which a partial description is given here below:

[illegible]

De l'une part le frais de dame.

[illegible]

Fors il une vache et un mouton

[illegible]

[illegible]

[illegible]

L'Escanglé, vv 8293-4; 8278-9; 8298-9, 1251

The Catalonian ceremony [illegible] whose marriage is narrated in the extract given below, the entire wedding seems to have occurred during the short space from early morning until after noon:

[illegible]

[illegible]

[illegible]

[illegible]

Car l'on [illegible]

Ben fon passades vna estia

Avans que l'aques esparades

Per vnir se fent grans l'as bandes

entorn com fo dades la mesura

Tuit vnes prenen .l. bandes mesa

[illegible]

The wedding of Emicant to Ipicans is given in the quotidian lessons; the ceremony is not described, but the account of the preliminary festivities, which lasted a week, is set forth clearly:

Ou meisme cele semaine
Espousa Ipicans Emicant
Li rois et li barons plus haut
Furent as noces au mangier
VIII jors que onques ne finerent
Plus plenieres ne vit mais nus
Avis menestreus n'i fu venus
A bien [illegible]
[illegible]
En noz ou en voz [illegible]

Roman de la Violette, ll. [illegible]

In the wedding celebration of Durmars and the Queen of Ireland the order of events is almost the same as the usual procedure in the Romans d'aventures. The betrothal takes place late one afternoon (42), the night following is given up wholly to dress preparation (43); the very early morning is taken up with jousting and music (44), then finally the wedding:

[illegible]

La fu la noise amenee (43 / 19)

Li rois Artus l'a adestree;

[illegible]

. . . . . .

Li evesques de la cite

Li a la noise espousee.

Or est bien lor joie afermee

Plus reus sont et plus joiant

[illegible]

L'uns ne puet mais l'autre faillir

Se mors ne les fait departir

vv. 14857-79.

vv. 14930-36.

vv. 14953-75.

[illegible] vv. 14476/9; 14988-94 (1)

) [illegible] vv. 14930-31.

The wedding ceremony described below occurs in Denmark; the reference

by the poet to lewd and pernicious customs shows that the time of year was sum-

mer.

A account of a double wedding is given, rather briefly, below, at which the Queen of the Traverses is married to Girflet, and Andivete is made the wife of Kay, who has exhibited great timidity in his proposal and attitude, generally, towards his betrothed: (xviii)

Li amant qui espris dun fu
furent d'amors coverlement
[illegible]
s'en vindrent pardevant le pule.
Iluec n'ot dite parole nule
qui le desconseillast de rien nes;
ains fu a son ami donee
la reine premierement
[illegible]
par sairement et par paroles.

Escanor, vv. 23071-83. (1775 A.D.)

(xviii) Cf. this poem, vv. 5432 - 84

The publication of an account of a wedding of two persons of which [illegible]

[illegible]

The Emperor Frémund and King Arthur escort Floreis Kouradf Palermo; knights bold and Bandemagnus perform a tilt known for Blanchandine;

Floreins et sa compaignie	n'ains tiele assemblée ne vit nus.
Lui menoit ert méignie et joie,	Li autre ert à tous communs.
Vers la marine aplice s'en vont.	Et il de tentes pors afroient,
[illegible]	Et lés i avoit qui mélement
[illegible]	Gaians hauns et d'or et d'argent.
Floreis nains fiers d'atendre,	[illegible]
[illegible]	Plus de M. mars, sans mentir mot;
[illegible]	Mès l'on ne vos puis, qu'en a, enquest
[illegible]	Li seul dernier, sans le donna
Elles ne vont pas esgarées	Les pavées où bien d'empleoit.
Angeois ont lor offrandes faite	[illegible]
Et puis se sont arier retirées,	Et Floreis par verité;
Li archevesque et la clergié	Gaviens Blanchandine espousa,
[illegible]	Li archevesques les sacra
Une l'en dist du Saint-Esprit;	[illegible]
Et quant l'Evangile fu dite	Et quant ce or fut ce mis sans.
Si sont tuit à l'offrande alé;	[illegible]
Mès bien vous di par verité,	[illegible]

After a years courtship, Joice is married to the King of Scotland to whose shores she has doubled in an open boat from her fathers country (46)

Si nous [illegible] de [illegible]

La Marquise des Qui tient.

Tout [illegible]

Elle vint, quand il l'or commanda

Si nous [illegible]

Chou que il lui plaist qui soit fait.

Si [illegible]

Sa volanté, anchois para

Maintenant leur deus mains ensamble

Et par parole les assamble.

Ploie à la ot essamer

Tantost fu la messe cantée.

(46) Cf. v. 1795.

La Manekine, vv. 2027-2040. (XIIIe s. (1250 A.D.))

A castle chapel is the scene of the wedding, portrayed below, the way
as a matter of ceremony, particularly at the court of [illegible],
guarded here, indicates that the whole ceremony was largely formalities:

A tant es vous venue en haut
[illegible]
Par vous Tesmes et Plesir, voirs
Puis demanda, chascun par soi
S'il vouldrent estre ensamble à loy
Il vint chascun me consentir
Cascuns d'eus .II. à soi tenir
Le prestre de cel demandt faire
[illegible]
Il mi a [illegible]
Lor mains [illegible]
Espousé sunt, au monstier vont
Et le service escoutè ont.
[illegible]

Johan et Blonde, VV, 4738-45, 4750-5.

The parents of Richard, hero of the poem, from which the following excerpt is taken, had never been married. After many years he succeeds in having them wed. They are wedded at the castle of the king who had befriended Richard:

[illegible]

[illegible]

Wage c'on fachet .I. mariage

De ma mere qui mout est sage

[illegible]

Bien ay ton hommage esploitié

[illegible]

Homme de pa chevalerie

. . . .

.I. archevesque a on mandé

Se li a Richars commandé

Que ses noces facha. Si fist.

[illegible]

[illegible]

[illegible]

[illegible], VV. 1105-12; 1127-5 (1300 A.D.)

The entire marriage transaction is described here where we watch Fouquelet,

heir of his master to a poor estate, and the Countess of Ponthieu, daughter of

, [illegible], are the principals. The Count has taken the young and

intelligent Knight into his favor and offers a tourney in which Thibault has dis-

tinguished himself, the Count offers Ponthieu his daughter in marriage:

Li Quens parla lués et dist, Thiebaut ie le vous donrai se ele vous veut. Li Quens

[illegible] ou [illegible] Thiebaut [illegible]

remeint. Sire fait elle a ami, Fille fait il en mon chevalier Thiebaut de

Bormont. A sire fait elle se vostre cuvier estoit Roiaumes et a moi deust noir

venir si me tenroie ie a mout bien mariee en lui. Fille fait il bien sois soit

vostres cuers. Li mariages se fait Li Quens de Ponthieu et cil de Saint Pol i fu

et maint autre prendome. A grant soie furent assamblé et a grant estuit vers

.

La Comtesse de Ponthieu, pp 2-3 (1900 ?)

(146) [illegible]

(147) Cf. Gautier de Poitiers, [illegible]

(148) [illegible] Le Reine de Bandoeuvre

The account of the marriage with which the accompanying drawing is connected

[illegible] states that a month elapsed between betrothal and

wedding and that the betrothal, consented to by the Count of Boulogne, the

Count's wife and also by their daughter whose hand was being sought, took

place in her father's castle, whereas the wedding occurred at the home

of the groom:

Alors se leva chascun, et qui avoit mais de traire, traire en faisoient

fait, il ne le tint pas enfermez; ainçois s'en para et vestit pour plus en

bestir la feste et estre aux esponsailles, qui se firent en l'eglise de

Saint-Wast car ils lui mandé la belle pucelle tant mignocement ac-

tournée qu'il n'y avoit que dire; si fut adestrée et adreçonnée de tant

de nobles hommes, dames et gentes damoiselles, que tout en fut la place

ronçonnie. Et après l'office de mariché espousez, la noble compaignie

retourna à l'ostel [illegible]

l'eau ronnée.

a miniature reproduction of a Mss. published at Ghent (xx) under which

[illegible]:

"Cy devise comt Olivier de Chastelle espousa la belle dame d'engleterre".

shows the groom at the priest's right hand (xx) and the bride at his left.

The bridal pair are holding each other's right hand and the priest's left rests

over them as they are clasped. With his right hand the priest is pointing towards

the groom as if in the act of speaking. The bride, attended by a man page and a woman

is crowned but not veiled. The groom has immediately behind him two male attendants

[illegible]. (xx)

(xx) Olivier de Castile, Roman de Chevalerie d'après un manuscrit du XVe siècle, Nicolas

Heins, Editeur, Gand. 1896. p. 17. (Date of Poem. 1400.)

(xx) Cf. Comte de Poitiers, v. 977.

(xx) Cf. Voulez-vous entendre la coutume que je vais vous dire

Quand vient le jour où un homme marie sa fille

Le jeune homme revêt la chemise de sa femme

Pour qu'elle ait mieux son cœur en sa puissance. Chanson d'Antioche, esp. III. v. 501.

VI. [illegible]

In the following verses called Lebais, the sequences are [illegible]

[illegible] although no mention whatever is made by the poet of the [illegible]

his description of such marriages, or any ring.

I [illegible]
Il veut for que il me prie
Amont il me mire l'anel el doi

II De chou ne sordi pas enfoagne
[illegible]
Mais que nostre hoste le sowpeu
Que vous avés son gent anel
[illegible]
Et [illegible]

III L'anel de son doit li embla
Dont esponsés l'ot li Juenes. (sic)

[illegible] ; [illegible]) in wh. ins donne l. anel dont [illegible] vait. l. espousa, which refer to the wedding ring. [illegible]

By a variety of adventures unrecorded in the extant [illegible] the Emperor Constantine below was seeking, the Queen of Scotland is sent with her child [illegible] and is brought safely to Rome. The King also sent as a mark of his wife's virtue was then received by a Roman senator. The [illegible] then rising, [illegible] in the hall with it [illegible] and the king of Scotland, who now was also arrived at Rome notices this his wife's ring, [illegible] [illegible] leaving his last queen and child:

Ja enfes qui jadis jeunait
Ot son anel ki a son doi[illegible]
Regarde l'anelet luisant,
Do li dyamans est assis,
Bien l'ele avoit en son doit assis
Tel anel li avoit li donna
Le jour que il le corona.(31)

La Manekine, vv. 6034-70. (1280 A.D.)

(31) This ring was evidently a symbol of the Queen of constancy to her husband, for when the Roman senator found her she was in rags, yet possessing this jewel and refusing to give it up, v. Ibid., vv. -240-515. The ring is alluded to be worth more than 5 marcs d'argent v. Ibid., 6074, and was a gift from Aelis mother to her of. Ibid., vv. 5800-13.

Mal dame est de nos, mes dites!

Ja par ne me serai ypocrites.

Au cuer ai mal e lié avoir

Qui d'un garçon fait mais avoir;

[illegible]

Ja mais nuis ne me tolra

[illegible]

Ne penserai mes plus d'une ore;

Mes je l'aim mout, por ce vos dis

Car ma vie est tote an mon dis

Quant je cest ami i perdi

[illegible]

Guillaume d'Angleterre, vv. 2432-2506 (1172-A.)

I The time of year for weddings

a marriage takes place a fortnight before Pentecost

Un jour qu'il prist la Pentecoste

[illegible]

Ce jour votra ses noces faire.

La Vengeance, vv. 2677-4; 2682

Cf. Florence where the wedding is celebrated one week after

Pentecost, vv. 2447-55).

This marriage was celebrated [illegible] after Epiphany

Li tamps coment[illegible] par de esté

Et li Françoys se sont levé

Puis vont à le plus mestre glése

Oïr le messe et le sermonee

Vigile est de l'ascension

[illegible]

Pontoise pour le Palais VV 1012 9-° (XIIIe)

Cf also Decembre et Janvier, V 2636 Le jours fu molt et briefs et lons, an indication of the desirability of a summer day for wedding

a wedding occurs on the day of Saint John: (15)

Cel jor fu la nobleminte

[illegible]

Li tens fu biaus: a la jornee

A Vergus s'amie assanblee

Il vont joie et a grans deduit

- - - - - - - - - -

Ce n'orent pas noces de gilos

Yvenec, vv 9916-20, 6925.

(15) For the importance of the Feast of Saint-John in the Middle-Ages, cp. Grimm, Deutsche Mythologie, v. I pp 513-15. Berlin, 4te Aufl. 1875.

Cf. also Chevalier as II espees, vv. 5260-3, where a King's messenger is

Cf. also Folcuin of Blandin vv. 2489-94 where the time agreed upon by Blandin's father is wrong because the Count of Flanders, as it happens, plans a Thursday when the marriage must take

Gonnelieu a knight of Brittany, agrees upon a day of reconciliation for

his daughter, Yolande, [illegible]

is to marry Gaheron on the day of Magdalene: (16)

"Biax sire cuers et je l'otroi;

Et cil qui est et mors et froi

S. esperir et biax et pere,

L'otroit auri que mal compere

[illegible]

Lonc[illegible] on revera un parlement"

[illegible]

Yde et Gaheron, vv. 2446-52 (XII[e]).

(16) The day of the Magdalene is July 22. The narrative almost implies that this is an unusual time for a wedding, since Yde's marriage with Gaheron has been deferred in order to give time to find Gaheron, Yde's lost wife. At any rate, a saint's day was chosen as the limit of the postponement and possibly because it was the first important festival next in order, it was chosen for the wedding

Item examinet si deus habeat aliquam potestatem de creatione

et de creatura in duplici comitiva per suam voluntatem:

Voez vos que j'entende a faire

Mes noces a l'Ascension?

[illegible]

Mes en l'eure que Dex le veez

Faites ce que faire devez

[illegible]

Dit il vos donc mout bone conseil

Guillaume de Dole, vv 5272-3; 5276-8; 5282-3

Cf. also Jehan et Blonde vv 1111-1116 where Blondes two sisters are married on the first

third so, at the end of the year about Christmas-time

II The day of the week prefixed for marriage celebrations:

au dieu[m]endre apres que li nuiz vaissiaus fu apaisiés et

Segurl. Graal, p 366.

sont venu au mos

La esposse B. en mostier.

cambrai, vv. 6009-10. (17)

(16[th]) Monday is mentioned in the Romance of Kelkenie as the day on which Eupemie and K. to marry. See the note [to the 16th Century] in the Early English Text Society vol 22, London 1866 p 25 (The Romans of Partenay or of Lusignen)

(17) Samedi is mentioned in this poem in v. 6062, and the day after (Lendemain, v. 6069) on which at dawn, Bernier married his betrothed at the church. All of Saturday had been spent in travel.

Cf another Chanson de Geste, which makes mention of Thursday as a wedding-day (vv. 5937 of this volume [illegible] Lorrains [illegible]

Editor attention to details of time and place, generally. Not a case so far has been met with in the romances where the name of the week-day is recorded in connection with a wedding ceremony.

III The time of day of a wedding.

Amis que la messe soit chantée.

Fergus, vv. 1405–8 (XIIIe s.)

L'endemain al soleil levant.

Roisin de Beaus, vv. 2457–8 (XIVe s.)

Tournois de Chauvency, vv. 3507–9 (XIVe s.)

[illegible]

citations; the first intimates a wedding at nine in the morning; [18]

[illegible]

Et la prime et la tierce après

[illegible]

[illegible]

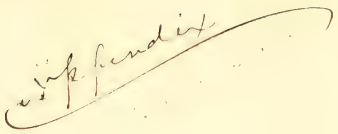
Ben fon passada ora nextia

Avan que l agues esperada (19)

Flamenca, vv. 2945-6 (XIII c.)

(18) Cf. the Homes Canonicales qui en Franchois, Vie Privée d'autrefois (Vol. IV, Le Mesnie du Temps, p. 84), Paris 1888. Cf. also Quotidienne de Paienne, N. 3839 where the Vieilles father grows angry over the delay of the wedding and complains that it is already Tierce (J.A.N.)

(19) This reference points to the wedding hour as a midday service; the betrothal [illegible]



The versions Romans d'Aventure specify in different forms the place

where the wedding was solemnized:

I [illegible]

Vers le mostier .S. Père vont (1)

Ille et Galeron, v. 3497. (XIIe)

Quant nentié furent en la glaie

Le roi [illegible] de rencontre

Partonopeus de Blois, vv. 10132-3 (XIIe)

Au mostier St-Père est menée

En cest manière l'empiraire

Comte de Poitiers, vv. 914-15 (XIIIe)

De l'iglise tuit li tresors

Vint encontre a procession

[illegible] vv. 3 [illegible] (XIII)

(1) Since the marriage of Ille with Galeron was to be at Rome, no other church could be more properly named by the poet, though, of course, it was not the present St. Peters.

In connection with this list above, cf. Horn et Rimenhild, v. 4067: al mostier seint Martin.

I find the word in formulaic

The citation immediately following, shows the words in

juxtaposition that mean the same thing.

Au monstier vienent, si descendent

Après sont en la glise entrez

Guillaume de Palerme, vv 6858-9. (XIII^{c})

[illegible]

La fu la noise amenee

Roumans de Galois vv. 14976-7. (XIII^{c}).

A une eglise les menerent

Qui evesques les espouserent

Aiol et Elie, vv. 29568/9 (XIII^{c})

[illegible]

Foron vestit et abelit

[illegible]

Florence, vv. 240-2 (XIII^{c}

In other connections where wedding descriptions the word mostier occurs often:

cf. Beaucaire et l'orgueilleuse d'amour: vv, 1581-2. (XIII^{c})

[illegible]

Ist monstier ou oï iroient

le renvoi.

[illegible]

[illegible] of marvelje-table peeve.

[illegible]

Font les esponsailles — — Cligès et Ysaie, vv. 7823-5 (XIIIe)

Car mout biaus monstiers i avoit

A haus clochiers de piau convers

Et li monstiers avoit Maysant

[illegible]

Chevalier au II. espees, vv. 5275-9; 5392-3. (XIIIe)

[illegible]

S'en vinrent.

[illegible] (XIIIe)

[illegible]

s'en vindrent pendevant le fenestre

Escanor, vv. 23026-27 (XIIIe)

[illegible]

en mi [illegible] de vent Nichole

Tombeor de Ronchi, vv 3508-9. (XIIIe).

les capemailles se firent en l'eglise de

Saint-[illegible]

[illegible] XIIe

Vers la maistre cyprès s'en vont

[illegible]

Floriant et Florie, vv. 6073-5 (XIVe)

(?) Conrad de [illegible]

[illegible]

There are some cases of marriages where the contract [illegible]

that the nuptials must have occurred in a certain and not an [illegible]

[illegible]

[illegible] and the [illegible]

et apres Pentecoste comme li mariages fu dittes se parti de Acre.

Rol Flore et la biele Jeanne, p. 19, (XIIIe)

L'archevesque a on mandet

Sali a Richars commande

Que les noces facha.

Richars li Biaus, vv. 4113-15 (XIVe).

[illegible]

Chronique de Castille, p. 114.

Gesta de Navarre, vv. 15062-67.

Appendix 6a - Events immediately preceding and following -

Invitations are sent forth, as the central letters indicate, to the nobleman

[illegible]

a date fixed upon by him, of Count Richard and a Lady or Damsel from Geneva,

chosen by the emperor for the consort as a reward for the count's good service

[illegible]

[illegible]

I empereres par nom empire

Fait mander le Conte et le or

Sue ni prince et ne conten

Vienent tot a cest mariage

Li jors vint; le vos le barnage

Tot assemble en mains de VIII jors. (29)

L'Escoufle, vv. 1934-9, (218 A.D. circa)

(29) Of also in this connection, Guillaume de Palerne, vv. 8330 and 8400, and Sone de Nanteuil, vv. 1998-9, where the banquet room of the wedding feast seems to have been open only for the nobles and not for the common people. The romance of Florimont et Florette represents the wedding feast as open for all, both rich and poor, who cared to be present: Tout en ont à lor volenté. Ne de huis ne sont pas fermé. Un palais ne vi a portier Entrer i fust tot sens dangier. vv. 6177-80.

The excerpt given here below, portrays in part a nuptial procession and tells of the progress of the bridal party from the castle to the church:

[illegible]

Par grant compas i ala on

[illegible]

[illegible]

Cambelanbres et enchanbiers

[illegible]

[illegible]

Pelés et grans tresïes ensamble.

Toïe la cort jantiz et ensamble.

Fortunes de Brun, vv. 1479-80; 1763-4; 1766-8.

[illegible]

[illegible]

IV Then follow one hundred and forty matrons and maids (36)

VII All these women and the brides at once engage in prayer in the cemetery. (37)

IV After nine o'clock the archbishops appear with their crosiers in their hands. (37)

V Then the marriage takes place before archbishops, bishops and abbots.

VI [illegible]

(36) There is no mention in [illegible] that these grooms are brought together to their brides.

(37) The poet mentions silence as having passed before the bridal wedding ceremony begins; there is nothing said about the length of time occupied by the prayers of the women.

(37) In the story of Le comte d'Anjou, the bishops with mitres on their heads have no crosiers-

[illegible]

The description given below of the preparations for a wedding [illegible]
of Constantine and Helena, which had been agreed upon by the Emperors of Greece
and Rome, their respective fathers:

Mantés sont tendu[illegible] sor les chevaus
Et issus fors de lor ostaus
Ou il atendent la nouvele
[illegible]
[illegible]
[illegible]
Li aparilleor resortissent.
[illegible]
Tant i a maines et abés
Cardonnois, vesques et prestes
[illegible]
[illegible]
Toute la vile en croslle et tremble
Del son des cloches et des buisines
Que pour la vile mieuz oir tinst
Ja dont li Gregois sa fille prendre

Guillaume de Palerne vv. 3141 - 59 (1188 A.D.)

1. 5. 2. 35. The entire bridal party, men and women are mounted to start towards the church.

The order of procession of the three brides

I. Fortunatus (escort) [redacted] progeny (v 8841) V. The grooms leave the castle after the brides v 8847

II. [redacted] of Spain " Melior Felice vv 8842 (escort) VIII. The priests come out from the church to meet them v.v. 8880-6.

III. Emperor of Germany Florence. Brandis vv. 8847 " IX. Midway to the church the two [redacted] meet

IX Young women scattering flowers [redacted] X Ceremonies performed by the priests and grooms v.v 8892-6.

IV Servants carrying batons to clear the way v 8885-7

VI The Brides enter the church and are escorted to the high altar vv. 8888-7. XI The grooms enter the church and are escorted to the high altar vv 8900

XII The Marriage Service vv 8905-9

XIII The Consecration Ceremony [redacted]

XIV The Nuptial Mass v. 8951

XV Return of the Party [illegible] to the Castle [illegible]

the order of men first and women afterward.

Note. The brides proceed to the church without their grooms. Alexandrine has no escort on her left side. (I)

2. The lady escort of Melior is the mother of her groom Guillaume, (II)

3. The lady escort of Florence is the stepmother of her groom, Alphonse. (III)

4. Fortunatus younger brother of Alphonse and son of the King of Spain marries Alexandrine, cousin of Melior but has male escort on her [redacted] Fortunatus was to have escorted Melior [illegible] but as he is the younger brother to Fortunatus; Fortunatus and Felice were brother and sister, so that Fortunatus may have escorted Melior midway on the bridal procession. He was in W.I. for women

The following passage gives a description of the afternoon diversions of the guests at Florent's wedding. Young men and women are represented as engaging themselves in one part of the banquet hall, with songs, while in another part old men are telling stories:

D'autre part, tiennent les paroles
Li anciien crenu blanc e gris.
Dues pucheles, gent est lor usage.
D'autre part, sont cil ancissur,
Si: ez [illegible] si: [illegible]
Dun volentiers les escoutoient
Que les ancisur gas contoient
Des prendomes qui jadis furent, (34)

Florimont et Floretie, vv. 6224-31 (12-5 AD.)

(34) Cf. also Cligès et Fenice vv. 2961-1-19, where the old men of the wedding feast are represented as sitting apart and listening to the stories of ancient prowess from the young.

Cf. also Womanes li Gabes, vv. 1507-9, 1512-6

The order of the ceremonies, as detailed, of the above passage [illegible] as follows:

I The two grooms ride up on pathways to their betrothed, (vv. 5952-76)

II The emperor mounts the bride on palfrey; great abundance of music (vv. 5988-6005)

III Procession of the wedding and their aides:

□ Rois Loth (escort) - - - □ Blanchemalne, □ Rois Bandemagus (escort) vv. 6003-6.

□ Rois Arthus (escort) - - □ Floriés, □ Li empereres (escort) vv. 5994-6000

IV All (the grooms as well) proceed to Palermo and are met by bands of music (vv. 6007-34)

V. The bridal company arrives at the church and the formalities of alighting are gone through; Gathus aids Floriés to dismount and Loth assists Blanchemalne, (vv. 6074-7)

VI The brides are escorted to the altar and make their offerings, then return (vv. 6079-82)

VII. The archbishop and clergy then commence the mass of the Holy Spirit and read the Gospel (vv. 6093-6)

VIII The whole assembly of gifts which are to be distributed among the poor, (vv. 6087-92)

IX [illegible]

X. The archbishop anoints the grooms, then the brides, and then crowns all four (vv. 6102-[illegible]

XI. The service over the nuptial procession repairs to the castle, Floriant and Blanchemalne side by side and after them their brides (vv. 6125-8).

XII Then follows the banquet at which great numbers of lords appear and are well received and the Knights of the Round Table do not think it beneath themselves to wait upon them while they sit at dinner on the dais (vv. 6157-70).

The wedding ceremonies of the [illegible] Marina and Nicholas [illegible] and Nikomachis and Xanthippe [illegible] were [illegible]

- Cavvadias
- Argenti
- Baldigara
- Chlomachis
- Marina
- Melocandis

This description, here given, shows the brides attended by their respective grooms and escorted by two Kings. The curious feature of the arrangement in the procession is that King Jakelos does not figure there [illegible] Nikomachis [illegible] and Cavvadias with Baldigara. [illegible] Argenti who, as has been said, appears in the procession without her [illegible]

Chlomachis, VV. 17722-746. (1374-1382 A.D.)

Preparations of dress for a wedding are described also as incident to both sexes in

[illegible] for the bridegroom also for her father in waiting, garments are mentioned

[illegible]

hundred of her squires:

Et ses cent de noir de Tartarie

De ses escuiers et de ses mariés

Tant mieulx riches armés entiers

[illegible]

Et tés ses compaignons d'onneur.

Le roi et Auguier et Esclarmonde

[illegible]

Richement noblement comptés et bien;

Il accesmerent lui et ses gentieus

Si vont la noise pourmener.

Buovon de Hanstone vv 1492 1 - 5; 1493 3-37. 1250 A.D. [illegible]

The fashions, descriptions of weddings, dress of a noble lady on a grand

representative visit to the Governor of Jerusalem, offered an obstacle of their nature.

[illegible]

[illegible]

[illegible] Qui est de fin or reluisant

[illegible] Un fermail ont et fut devant

[illegible] Ne fust sa pareille trouvee

[illegible] D'or et de saphirs est ouvree

[illegible] Et de perles gros comme fourc;

[illegible] Qui en fust, pour i mort d'un mors

[illegible] Cent livres mieus estimé vaut. (35)

Tobler et Blondel, vv. 1511-37. (1250 AD)

(35) For the modes of dress, in the thirteenth century, as compared by women of rank, of La Reine de Saba,

Les Femmes célèbres de l'ancienne France, Paris, 1856 Vol I pp 47. Etc., [illegible] Tobler et Blondel vv. 50 - [illegible]

The fitting of wedding garments is referred to in Escanor, vv. 23086-34.

After a double wedding the festivities traditionally began with a representation in [illegible]

[illegible]

Tout le baron de la cité
A la feste vont assemblé

[illegible]

Liénes à bellent et grans cours;
Grant joie i a de jongleours.

[illegible]

Li uns [illegible]

Bejoustè roi, comme n'oïssons;
Et d'autre part mist Blanceflor.

Plaine n'estoit joueste ne dance;
[illegible]

En bains beaus ovrés d'or fin
Aportent clarè et vin vieil,
Et espandent lor le maison;
Mes-tout s'enivrent li garçon.

[illegible]

Bustendes, cymes et pasnes
Muses oublées gisoient
Et fustes de vis sorcles
[illegible]
[illegible]

[illegible] about the attendants at the wedding, on their return to

[illegible] dinner the time was devoted to music and singing and sport.

Après la messe ils se rassemblent

[illegible]

[illegible]

Pour manger ceux de marchent

[illegible]

Après dîner il ont veillés

Jouer et danser et [illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

Quand ils se veulent ils remplissent

[illegible]

[illegible]

[illegible] - en une volume il a continuel [illegible] commencer [illegible] the wedding day

[illegible] [illegible]

mariage service receive end of the order viz. [illegible], the usual function it "not":

Le jour venu: le vos le mariage

Est assemblé en maniere de VII, jours.

Ou jour on musse le dit ors

Et vers et a chaux et a viandes

[illegible]

[illegible]

[illegible]

Iacunes par [illegible] or femme ou fille

[illegible]

Et dismes de plusieurs sortes.

[illegible]

Se [illegible] estrumens qui [illegible] sunt

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

For the [illegible] of the word mariage, [illegible] v.

1 De mariage [illegible]

The amount of time set aside for the celebration of the noces is usually rewarded

[illegible]

to have determined the length of the wedding festivities:

Eight days is given as the period in the Chastelain de Coucy (1186-1202 A.D.)

One month " " " " " " Guillaume de Palerne (1188-1212 A.D.)

Fifteen days " " " " " Fergus (1200 circa.) and Escanor (1208 A.D.)

Eight days " " " " " Violette (1220-30 A.D.)

One month " " " " Cligès et Fénice (1200-1225 A.D.)

Nine days " " " " " Flamenca (1225-1250 A.D.)

Three days " " " " " Durmars le Galois (1250 circa A.D.)

Eight days " " " " " Claris et Laris (1268 A.D.)

Four days " " " " Méliacin (1274-1282 A.D.)

Sixty days " " " " " Florimont et Florete (1275 A.D.)

Twenty days " " " " " Jehan et Blonde (1279-1287)

One month " " " " " Richars li Biaus (1300 A.D.)

Eight days " " " " " Berinus (1300-1350 A.D.)

One month " " " " " Louis d'Orléans (1200 and 1400 AD) (37)

(37.) Cf. also Gauthier d'Aupais p. 32: iij jors dura la feste de la gent honoree

Jan de Mehung p. 123: XV jors a de pus duré [illegible]

fifth to the Church at a wedding were as much a part of the ritual

mass as any function of the solemnization. The reference here below to a gift

made at the archiepiscopal residence shows that a present to the Church from

the bride and groom must have been at times very valuable.

Se j'en mesnt, je arai recheü;

[illegible]

I offrande qui estoit lour an

Les deners qui offert i furent. (38)

I Exemple, vv. 2300-3. (1218 A.D. circa)

(38) Cf. also Florence et Florette, vv. 6084-6100, where a description is given

of a very typical church offering in connection with a marriage service. Cf. also

[illegible]

Guillaume the hero of the poem cited from here below, is represented

as deserving of rewarding emphasis one of the duties of [illegible] for his servants:

the liberality of Guillaume who practises [illegible] gift as any merit emphasis

[illegible]

withholding and promises no wish [illegible] the impression.

Tels et pleins de vos vitaus

Et de la moitié de mi avoir

Vos donrai mes cors mes reson

[illegible]

Guillaume de Palerne, vv. 2344-7, (1188-1212 A.D.)

(29) Cf. Roman de Cambrai vv. 1713-2. where Guenni de Sor grants a tract of land, a clear

Retirement, to his future son-in-law, as a dowry. Also La Chanson de Saint-Gille, vv. 295-6: De

mi venra en la cambre dont mes cuns ni a fet demaine. The note to this passage given by the

editor [illegible] cf. Bonnardot I 224, should

stop: Domaines est a-dire a le terre ki vient com heritage ou conquise et comunjurie ensemble est fete

entre li et son mari et entrement mise. Cf. Elie de Saint Gille, l. 311 and note

[illegible], Oxford, 1886.

[illegible]

[illegible], The Germania of Tacitus, Oxford 1894.

The morning after the wedding day of the Emperor and Empress Heinrich, the fact is mentioned of gifts being made to everybody by the groom [illegible] presents from the groom to his bride:

Si i ferent biés au lever;

L'ongles mus ne li vont rover

Ruche dom qu'i ne li avoent

[illegible]

Ne que la gaing cors de prisiet

[illegible]

Ensi com il orent esté

En s'onor et en son servise.

Guillaume de Dole, vv. 502-10, (1200 A.D. circa)

The morning after the wedding of Tiberis and Laris the twin appears at the tent of the bride and groom and offers a present to each:

Puis vint aus tres maintenant
Du gerçon Tharine et Laris;
Le noms que ne ja ges penseis
A Tharine .M. mais donna
Et leurs Laris arraisona
De cant destriers li fet present;
-I- [illegible]
[illegible] ne ja[illegible] ne lor donnerai
[illegible]

Tiberis et Laris, vv. 2467-81. (269 AD)

(40) For a minimal introduction to these passages above, cf. [illegible] et Tiberis, vv. 2262-2301; on both [illegible] it is stated that the gifts as soon as received, were distributed among the knights attending the festivities. Likewise in each poem the minstrels are well repaid for their services.

Bibliography of authors consulted whose names are here given

Alzog, J. Universalgeschichte der christlichen Kirche. 8te Aufl. Mainz. 1866.

Badaltière, E. de la, Histoire des moeurs et de la vie privée des Français. 4 vols. Paris, 1847.

The excerpt here below quotes clauses that concern a marriage of people of

[illegible] a morning-gift de Clermontoise in the form of supplying Argenta

[illegible]

Au plus tost que il onques pot
Fist tant k'au roi Galdas parla.
Tant li dist et li devisa
Qu'il corréa le mariage
De lui et d'Argenta la rage
Par l'assentement des parties
[illegible]
[illegible]
Mennie et Argenta arréées
Furent et au moustier menées.
[illegible]
[illegible]
Mennie fu devant alee;
Tous cleus [illegible]

[illegible]

Clarmondine, the newly wedded wife of Clésmadis, asks him a favor, [illegible]

except her below, points out, just after their marriage. This favor seems to

refer to the morning-gift, or dom du matin (141)

[illegible]

[illegible]

Il dou et elle li rova;

Et il le dou, tout erramment

Li otroia mout liement,

Clésmadis, vv. 1770-72, 1774-76, [illegible]

(141) Cf. the introduction to this appendix, p. 8 note to 26, where the question

of the dom du matin as referred to and expressed

[illegible]

Appendix to Bed-Ritesime

Fenice as the poem titled from here, is made wife of the uncle
relatis
of Cligès against her will; the ceremony of the bed at night
is described herein:

Mout ot evesques et abez
[illegible]
Livrent ore fu d'aler gesir
L'anperere, si comande dut
Avuec sa fame la nuit jut.

Cligès v. 3370–4. (v. 3110–4)

After the wedding

Count Richard was married according to the poem cited from here, a lady of Genoa, given to the Count by the Emperor of Rome. The last ceremony occurs on the evening of the marriage of the Count and the Lady of Genoa.

Et la gentis empereurs
[illegible]
Et [illegible]
Ke fait bel Kamynes la enseigne
[illegible]
Bien iuest dine qui ces veiet
[illegible]
[illegible]

(Le Couronnement, vv 1134-46. (c. 1210).)

[illegible]

himself withdraws from the drinking knights to appear at the

[illegible]

[illegible]

En un biau lit plaisant et gent

[illegible]

Lez s'amie joians et liez.

[illegible]

Segna son lit et benei

Fors de la chambre tost s'en ist

Et [illegible] se gist

[illegible]

Molt pres de la bele rome.

Si vos di bien [illegible].

Entre ses bras nuz et <u>nue</u>

Et ele comme debonaire

[illegible]

[illegible]

The wedding festivities of the marriage referred to below are carried on far into the night, at length the court ladies escort the bride, Marie, to her chamber and the priests bless the bed:

Et puis a dancier commencerent

[illegible]

Grant piece de la nuit dancerent

Et puis apres coucher alerent;

En une tente a or ouvree

[illegible]

[illegible]

Et dui evesques hors eigneurent

Le lit et beni et digneement

[illegible]

Lez Marie, sa douce amie.

[illegible]

Cf. also Fiacre et Floris, vv 6261-81 (1276 A.D.) where the bed-blessing of two couples is [illegible] exactly as the above account

After supper on the wedding day, the scene portrayed in the passage below is represented as taking place; the guests at the castle drink a final draught and then retire;

[illegible]

Puis couchierent par grant delit

[illegible]

En qui cuer amours renovele.

Ne fist mie longe demeure

Jehans ains essaia bien d'eure.

Durant Jehans ert partout veü

Et fait chascun qui leur ot pleü

Et il pert que Blonde ert couchié.

Ne cuidiés pas qu'il li dessie.

[illegible]

En cambre vuide, sans lesir

N'i remest dame ne pucele

Fors que tant seulement icele

[illegible]

Jehan et Blonde, vv. 4785-99 (ND. 1280).

p. 27 Bénédiction (15 p. 8).

The wand represents a birch branch, and is called
goupillon or sprinkler

Voici [illegible] ce que j'ai obtenu avec les
espèces présentées.

The description, above, shows the bridal pair in bed [illegible]
dressing. The priest holds the missal in his left hand and is
[illegible], standing, in his right hand. The candle on both are o-
[illegible] to [illegible] their left [illegible]
more was removed [illegible] religious ceremonies to the novitiate

Comité de Patronage [illegible]

[illegible] Schmidt [illegible] Bertrand [illegible] Gerdon [illegible] Mme [illegible]
[illegible] Schmidt-Bertrand [illegible] Mme [illegible]
[illegible]

[illegible]

Below we give the description of certain [illegible] made by Mr. Hinman

the proper kind of love and motives of [illegible] being concerned in such movement and why

we [illegible]. Persons and churches not the [illegible]:

[illegible]

[illegible]

[illegible]

Acts that [illegible] Not first a church

We are [illegible]

Order [illegible]

[illegible]

Rev. [illegible]

[illegible]

[illegible]

Invent [illegible]

Summary of [illegible] pp. 33-35; 35-45 [illegible]

Graciliane is a queen and has been cast from her husband; she pass[illegible]

here called vassa, represents her as having heard an old knight's proposal to

marry which she at once thinks of rejecting, because in the past [illegible] her sister

through pride is unwilling her in marriage and secondly, because she is conscious of

her marriage vows:

[illegible]

Se le puen miïsmes me an. (63)

[illegible]

(63) The context shows Graciliane pleading a refusal of the knight's hand because she is a queen escaped from a convent, leading a wicked life and therefore as she says [illegible] a vuoidié, unworthy in both world and social standing to be his wife. V. Ibid, vv. 1134-00.

in the Count of Poitiers who protests her innocence of any charge of infidelity [illegible]

it must recall the same history of womanly wiles and fatality times. In between her more settled

[illegible] [illegible] we meet:

Hai! [illegible] [illegible] [illegible],

Ne [illegible] [illegible] [illegible].

[illegible] [illegible] [illegible] [illegible],

[illegible] [illegible] [illegible] [illegible],

Mi'n'et à mon [illegible] [illegible]?

E.' [illegible] [illegible] [illegible] [illegible],

Ne [illegible] [illegible] [illegible] [illegible];

[illegible] [illegible] [illegible] [illegible]

[illegible] [illegible] [illegible] [illegible]

Mes [illegible] [illegible] [illegible].

[illegible] [illegible] [illegible] [illegible]

[illegible] [illegible] [illegible] [illegible]

[illegible] [illegible] [illegible] [illegible]

[illegible] [illegible] [illegible] [illegible]

Comté de Poitiers, IV 411-24 (1170 A.D.)

(84) The theme of a woman remaining constant in her marriage vow in the face of temptation occurs also in the Roman de la Violette (1210 A.D.) and Flore et Jeanne (1300 A.D.); cf. Anglia, v. VI, 1883, [illegible]

Flamenca, heroine of the poem of the same name, in contending with a jealous [illegible]

[illegible]

meets in secret at a bathing-place. She speaks:

Amics, pus m'o baizet,
Ab cest baizar mon cor vos livre,
E prenc lo vostre quem fai viure.
Guillems respon: Domna, si prenc
El vostre per lui covinent
Ques sen en luec del mieu lo tenga
E vostre del mieu vos sovenga. (55)

Flamenca, vv. 5857-63.

(55) On how far the immorality exhibited throughout this work may have been part [illegible]

[illegible] *Histoire des moeurs et de la vie privée des Français*, 4 vols. Paris 1847, vol. II, p. 180.

[illegible]

is obtain answer the chamber of bourgeois. Is individual we between the marriage woman finicing de the woman? Jewish christ he is not a commoner by birth and the single' marriage has it be instead. We entered: king Henry is provide the woman with another husband but not a virgins:

Mais soit ainsi vos voil recevoire

Et pri encor par cyaul merci,

[illegible]

Et vous nous de grant afaire

Car nous ne vendrois a contraire

Se virgine la prendrois a femme.

Ains vorl, que soit tos jorn mais dame;

Quar mout par est prens et cortes.

Et se autrement est marles

Mout avres fait ma volenté

Et [illegible]

[illegible]

When the father of the young bourgeoise, whom the Count of Poitiers had married, learned that the nobleman had to cancel his marriage with his daughter, there was consternation in the father's house over a broken vow and the severed bond:

A l'ostel de comte est vos
La fille Pierart et la mere,
Lui veist la chiere del pere
Bien le tenissiez a dervé,
Comques home tel grant duel ne fit.
Quar bien sot que desmarie
Sa fille et dervingnie. (50)

— Couvenant de Poitiers, VV. 3704-10. (1250 A.D.)

(50) A third reference we consider, see Amadas et Ydoine, of the Comte de Nevers and Ydoine, VV. 7245-83, and the divorce mentioned in Erec, where the Emperor annuls of his unfaithful wife and says: Je puis tenir par reson de prestre ci mien vuel loiaument partir, VV. 5075-6. The Emperor forces his wife to marry the warm friend, who had g[illegible]

The Count [illegible] in marriage with Yolande, who was already betrothed to the hero of the poem cited from history, recites the fabliau.

[illegible]

Ne me i gentil, ce dient, jovene mere
Ne i pens fors le premier jor
Ainz en vaudroie avant doloser
Ne i ai nuit, ne en i'ai cure. (57)

Fourches et Voleurs vv 2349-50 (1225 A.D.)

(57) Cf Concilia Antiquae Galliae, vol III, col 234. Paris, 1629, ubi extat c. xxiv of the Council at Lambeth [illegible] three days merely married is ever absolved: - - - Volumus ac firmiter obtinemus et decernimus ut constitutiones nostre ne contrahant - [illegible] vel [illegible] vel [illegible] reprimis sed hereditarios usus et morem generent. - Nicol. Rapin. 858 A.D. Capitula Herardi, [illegible]

In connection with this abstinence required of the Church, for the first three nights of married life of a bride and groom, arises the question of the so-called Jus primae noctis, of a sequence over his vassal's bride during the first night: cf Du Cange, s.v.) and Schmidt de, Jus primae noctis, Berlin 1881, ubi extat the negative position as valid with reference to the existence even of the institution of marquette. Cf. also Franklin, A., Vie privée d'autrefois, vol. 17, p. 38, where traces of the observance of abstaining the first three nights

... in parting of a bridal company from the home of the parents of a newly married woman, the mother of the bride, as the instance below shows, takes occasion to admonish her daughter quite fervently:

Se tant vous voulez retraire
A avoir le cuer et le contraire
[illegible]
[illegible] trop à recorder.
[illegible]
Ses filles os mesmes leur gein
[illegible] ovrent
Ensus ames seignours et compaignons
Et les [illegible] à amour (58)

Cleomadès vv. [illegible]-13207. (1274 A.D.)

(58) Cf. also *Guillaume de Palerne*, vv. 9019-38, where a father exhorts his daughter, about to leave him, to live according to her lineage though no mention is made of conduct towards her husband by [illegible] her to honor her husband: v. *Ibid.*, vv. 9067-70.

[illegible] ce [illegible] [illegible] [illegible] [illegible] [illegible] Romans d'aventures dans
[illegible] (559) [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

Votre vœu n'est pas si extrême que si inattendu comme je imitons
venu d'une inconnue avec qui je voisine à la et à une grandeur à femme. Excusez
je ne sais pas une condamnation pour vous à vous communiquer ; mais, dans à votre
vue pour la saisir, je ne voyais à moi ni à une pensée bonne et intime et ne lui
vous voir ne je devais prendre à mieux et à espérer ; car les regrets doivent
retarder les choses, ne suis ces choses les regrets.

Jeune et Femme, 1965-6, (1900 A.D.)

(559) Cf. also Beaucarlin et l'Orgueilleuse d'Inconnu, vv 700-13

Reference is made in the passage below to Saint Mary as known

[illegible]

[illegible]

[illegible]

[illegible]

[illegible] Ye, many in the room commenting, that Christian virtues, where the moving moment

[illegible] (Le Mauclerc) [illegible]. I, poor about her country

and does [illegible].

[illegible]

Mont par demande sainte vie

Et la honnoroit Dieu et sa mere

Le Mauclerc, vv. 2433-5 (1250 A.D.)

Ye also the passage in Gaydon (Chanson de Geste), where Charlemagne performs the marriage

solemnization of Gaydon and his bride: Un mostier vont a bele compaignie, Ou les evesques

si nous sainte Marie, Gaydon vv. 102-1-2. (1234 A.D.) Ye also Elois et Lois, vv. 3485-6 for the same words:

Lotres dance vinge Marie Qui les orfelines marie.

This citation given here represents the closing scene of a wedding service in which the bride is being forced to marry the groom. The priest says:

Sire, dites-le vous cette dame?

—Il, dist Marpin, par St James. (61)

Conte de Poitiers, vv. 780-1. (1170 A.D.)

(61) St. Peter is often named in oaths of various kinds not particularly connected with [illegible]. Perceval swears by St. Peter to accept the daughter of Gurnemanz, pour l'apostle c'on quiert en Rome ireé. Cf. also Lancelot, v. 6570: S'ot la bele avoweit a nomeir Symeon and of L'Escanor, vv. 4482-4 and 5. [illegible] Guillaume de Palerne, vv. 3334-45, where Guillaume and Alis, as yet only children, are affianced by royal command

performance, deeds of charity in the name of God and Mary:

Nerres fait charités et matines

Et fait mainte aus ordenances

Pour l'amour Dieu, ie pri Marie ( )

Et pour l'amour Dieu les moine

[illegible]

Le ou nostre dame est servie. Miracles, vv. 2954-7, (1170 AD) and vv. 2966-7.)

Of also the episode of the birth of the Lord, when the mother prays Holy Mary for deliverance: Spectacle de Carpentras, vv. 496-502, and in this connection of

as the wife of the carpenter.

[illegible]

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In rounding out a list of these romances it seems advisable to put them in chronological rather than alphabetical order of the initial word of their titles. To do so however involves, at once, the difficulty of giving each Roman d'Aventures its proper date.(1) [illegible] as much consistency of form as possible the arrangement of Gröber(1) will be followed in the setting of each romance at its good date as their work justifies, and in case of variations from its opinion notes will be added to explain such. The question of the date of the composition of the romances presents hardly more difficulties than the work of their delimitation. The first differentiation of the Romans d'Aventures must be made in their relation to the Carolingian Epic.(2) About the beginning of the thirteenth century

(1) Cf. Gröber, Grundriss, II, pp 523-534 and 749-791.

(2) [illegible] of the Carolingian epic, viz. Huon and Guy de Warwick or Bueve de Hamtoune, are mostly poems of adventure, but their appearance is noted long before the Carolingian and for that [illegible] Roman [illegible] romances [illegible] Renard le Contrefait, p. 1. S.A.T.F. Edition of Paul Meyer, II, vol. 83 Paris 1882.) which is enumerated upon on Rois Epic and Romance pp 342-3, and p 358.

the poems representing the national-traditional phase gave place to

the domestic scenes. But between these two classes of poetry comes the Arthurian

epics (3) The verse structure and the content of the narrative generally suggest to readers us

to distinguish the Romans d'Aventures from all other classes of poetry written in or

appropriate society, but the difficulty of classification begins when an attempt is made

to set certain mediterranean poems in their right places (4) The eleventh and twelfth

centuries in France are taken up with the twelve-years poems whose narrative is con-

cerned with almost ceaseless combat. The latter part of the twelfth century, however, shows the growth

of the Arthurian stories in verse which were shortly superseded by the Romans d'Aventures

[illegible] of a [illegible]

into a clearness such that the age in which the literature exists as reflected by it as a mechanism (5)

(3) The transition from one genre to another was necessarily slow; thus at the beginning of the

thirteenth century Perceval le Gallois and Raoul de Cambrai are read by side with Guillaume de Dole

[illegible] the necessary change

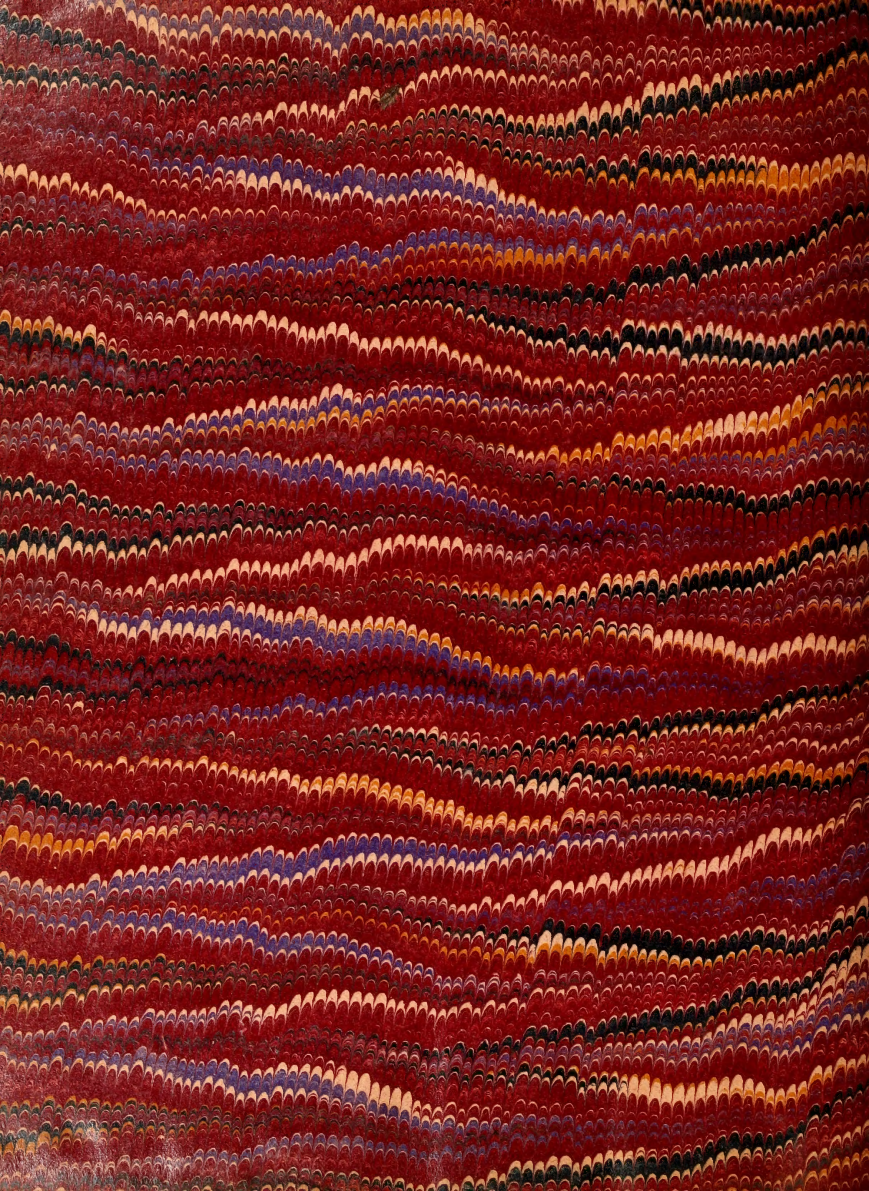
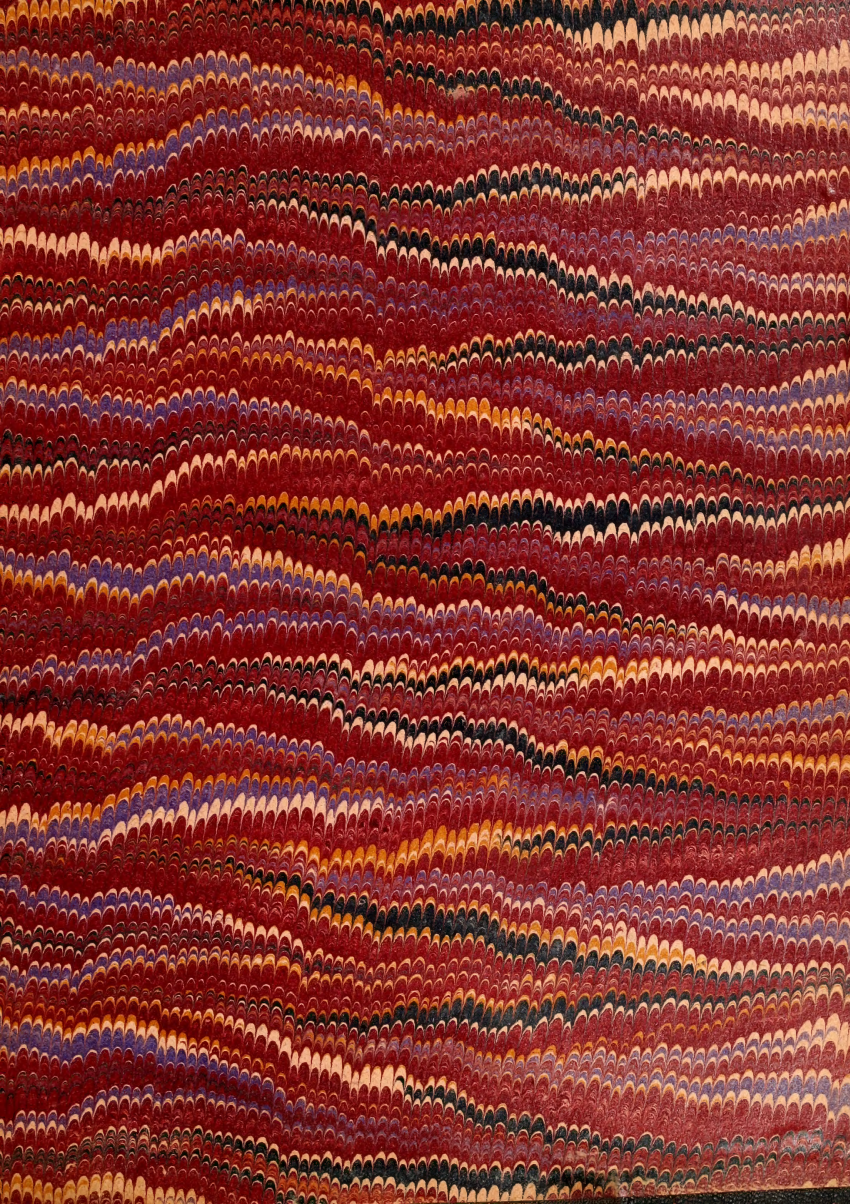
(4) Such for example as Floriant et Florete and Le Bel Inconnu.

(5) [illegible] on "Romances"

2	1164 circa		Oriental Legend	Voyages		Cf Koerting, Romanische Bibliothek VII, p. 81 and note. Cf Paris, Manuel, p. 82. Paris, 1868.
3	1167 circa	The Law of Elching	Yder et Yderesse	Gautier d'Arras		
4	1170 or before	Ovidian influence	Comte de Poitiers	Unknown		
5	1172	From an episode of the Epic Poem	Guillaume d'Angleterre	Chrétien de Troyes		Cf Foerster, Das Wilhelmsleben, pp. cl.xiv – clxv
6	1173 circa	Ovidian influence	Florie et Blancheflor	Unknown		Cf Groeber, p. 525 and Paris § 51 also Rom. Stud. 32, p. 321.
7			Ogier	Hue de Rotelande		Cf Groeber, p. 585. The poem is in Anglo-Norman.
8	1158-1212	Fabulous Origin	Guillaume de Palerne	Unknown		Cf Groeber pp. 529-30. This poem is called a "Merovingian fairy tale."
9		Epic Poem	Fantosme de Bevis	Unknown		
10	1200	Oriental Environment	Aucassin et Nicolete	Unknown		Cf Ch. Lenient, Groeber, p. 520
11	1200 circa	Imitation of Chrétien	Bel Inconnu	Renaut de Beaujeu		Cf Groeber, p. 515.
12	1200	Post-Christian	Fergus	Guillaume le Clerc		Cf Paris, § 51, p.
13	1200 circa	Oriental Origin	Guillaume de Dole	Unknown		Cf Paris § 71 who styles this poem un roman à tiroirs.
14	circa	Celtic origin	Joufrois	Gerbert		
15	1216 circa	Life Guillaume de Palerne	Escanor	Unknown		Two editions, one of 14 or 15 thousand lines, the other of about the end of the thirteenth century. Cf Groeber, p. 530
16			Roman de la Violette	Gerbert de Montreuil		Cf Groeber pp. 532-3.
17	1220-1230					
18	1200-1225					Cf Herrigs
19	12 - 12	Post-Christian				
20	1225-1227	Imitation Arthurian	Fauvel	Unknown		Cf Groeber p. 519. A incomplete poem
21	1225-1250	Independent Theme	Flamenca	Unknown		Cf Rev. Crit. and Romania
22	1225-1250	The Law of France	Gaurans			Cf Paris
						Cf Groeber pp. 516-517.

Life

I was born at Ardwick Green in Manchester England, in 1869 and received the [illegible] education from my father. I was the [illegible] daughter of my mother Sarah Linden of Sheffield, Yorks. I was placed in the care of guardians in Manchester who attended to the interests of my education and the welfare of my boarding until the time appointed for my departure to the United States. Arrived there, I entered Princeton College, now Princeton University, the which institution I had been recommended by some friends in America and after due time was graduated in arts as bachelor, then as master in the year 1897. I entered Johns Hopkins University in the autumn of 1899. The professors under whom my studies were furthered are: Armstrong, Bloomfield, Elliott, Griffin, Marden, Ogden and Warren. To these names may be added Messrs. Brush and Kendall. Professor [illegible], by their unceasing [illegible] and valuable assistance in this work, been the means of its accomplishment and without them it would never have seen the day.

The main character of the study here presented is to establish the date of knighthood and
mystical ceremonies to be found in the Romans d'Aventures and also to discuss
[illegible] values which such data represent. In [illegible]
has to deal with the records of these ceremonies as they are found in the Romans
d'Aventures and not with their accuracy as reproducing the details of these
ceremonies exactly as they occurred in the times when these romances were written
Allowance for the personal equation in the Romans d'Aventures of their writers and
the varying conditions under which these works came into being, it is safe to
state that these compositions are the best definition of the life they portray which has come
down to us in the form of literature and from which truths as to this mediaeval life may be gleaned (2)

(2) Cf. Le Livre de Baudouin, p. XIII and p. 1. supra, note 2.